The Lutheran Outlook

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VOLUME XVIII MAY, 1953 NUMBER 5

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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The Editor's Page

Who's Who — Pastor Dan B. Bravin is engaged in Jewish mission work in Pittsburg, Pa. Dr. Karl E. Mattson is president of Augustana Theological Seminary in Rock Island, Ill. Professor Edwin Liemohn is head of the music department of Wartburg College, Waverly, Iowa. Mr. Liemohn is the author of a book, "The Chorale Through Four Hundred Years," about to be issued by the Muhlenberg Press. The Rev. Gordon S. Huffman is pastor of St. Mark's Lutheran Church, Butler, Pa. Dr. G. Nordberg is in the psychology department of Hartwick College, Oneonta, N. Y.

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Government Intervention — When government intervention in economic affairs is accepted, certain results follow.

Labor union officials, drawing good salaries and enjoying many privileges, wish to be re-elected. They must be popular with the members of their unions; therefore they must get something for them — higher wages, shorter hours, more fringe benefits. If they cannot obtain these concessions in free collective bargaining, they accomplish their purpose through pressure upon government. Therefore union wages and, with some lag, other wages continue to rise indefinitely. Wages being the predominant factor in prices, prices go up at approximately the same rate. The cycle of rising wages and prices proceeds remorselessly toward destruction of the monetary unit.

Politicians enjoy prestige and many privileges and wish to be re-elected. In order to do so they must be popular; therefore they must get things for their constituents. Some of the things they get are tariffs, subsidies, price supports, pensions, benefits of many kinds payable to many people, laws providing that workers cannot be discharged and that striking workers shall be maintained at public expense without loss of seniority or other rights at the close of a strike. Another thing they do for people is to obtain jobs for them. The number of public employees therefore continues to increase and the expenses of government, resulting from the above program, continues upward. National bankruptcy is therefore certain.

— Christian Economics

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Stanley on Preaching — Three consecutive items in the Religious News Service gave the opinions of various men on preaching. One was Judge O. W. Stanley of the Kentucky Court of Appeals, who addressed the Memphis Ministers Association. He said, "Poor preaching is the greatest cure for insomnia ever discovered. No matter how good the subject matter, a sermon may be so smothered in words as to be wholly without effect. Many sermons are like some of the opinions of the Court of Appeals: you have to read a gallon of opinion to get one pint of law."

—o—

Luccock on Preaching — The second witness should know whereof he speaks as he is Dr. Halford E. Luccock who will retire this spring from his professorship of homiletics in Yale Divinity School. He gave the Lyman Beecher Lectures on Preaching this year. Some modern sermons, he said, are meaningless exercises in high-flown language. He put the blame partly on the congregations, saying, "They have put a high premium on windy oratory. In the pulpit there is often the rushing of a mighty wind. The Lord is not in the wind, but they love to hear it rustle."

Dr. Luccock mentioned several kinds of futile sermons. One is the "Jericho sermon." Preachers using it, he said, "have implicit faith that if they march around the outside of a subject seven times, making a loud noise, the walls will fall down." Other types are the "confectioner's sermon — sweet, but not much nourishment"; the "smorgasbord sermon — a little of everything and nothing very solid"; and the "rocking horse sermon," which is constantly on the move but never goes anywhere.

Kroll on Preaching — The third w
ness was Jack Kroll, director of
CIO Political Action Committee, w
spoke to the convention of the Natio
Religion and Labor Foundation. He
clared that preachers "are not talk
enough politics from the pulpit."

"I am not suggesting that minist
should turn their churches into pol
cal institutions," he said, "or th
prayer meetings into political ralli
But they cannot ignore the actions
their state legislatures, Congressm
and other elected public officials.

"They cannot say they will conce
themselves only with men's souls a
leave the filling of men's bellies
others. Whether we like it or not, th
is a close and traceable connection
tween the belly of man and the soul
man. You cannot say you will save
soul and ignore his economic statu

The Lutheran Outlook

Official Organ of the American Lutheran Conference

THE REV. J. A. DELL, D.D., Editor
813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of
American Lutheran Conference and
Christian work in general. The Americ
Lutheran Conference was organized in 1
and consists of the following independe
church bodies: The American Luther
Church, the Evangelical Lutheran Chur
the Augustana Evangelical Luther
Church, the Lutheran Free Church, and
United Evangelical Lutheran Church. T
Conference has a total baptized memb
ship of 1,721,108. Its congregations nu
ber 6,266, and it has 4,651 ordained m
isters.

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The Lutheran Outlook is published at
S. Fifth Street, Blair, Nebr., and is enter
as second class matter at the post office
Blair, Nebr., under Act of March 3, 1879

Subscription Price

United States and Canada: $3.00 per y
in advance; $5.00 for two years in advan
$4.00 per year to foreign countries, or t
years for $7.00.

All communications pertaining to adv
tising, subscriptions and change of addr
should be addressed to Mr. P. A. Magnuss
Manager, Lutheran Publishing House, Bla
Nebr.

Now Available **Price $1.00 each**

11TH BIENNIAL CONVENTION REPORT
of the
AMERICAN LUTHERAN CONFERENCE

Held at Minneapolis, Minnesota
November 12-13, 1952

The
LUTHERAN OUTLOOK

LUME XVIII | MAY, 1953 | NUMBER 5

EDITORIAL

Church and Communism

When Congressman Harold H. Velde, chairman the House Un-American Activities Committee, ggested in a radio interview that the churches ght provide a field for investigation of Communist ivities, he was probably surprised at the com- tion he caused. Many churchmen professed to be rrified at the idea of the churches being investi- ted by an agency of the state. Other members of r. Velde's committee denied that there was any an to investigate churches. One Congressman, anklin D. Roosevelt, Jr. even introduced a reso- ion (that got nowhere) calling for the ousting of p. Velde from his chairmanship.

The Roosevelt resolution said righteously: "Any erference with freedom of religion and freedom religious thought and expression, or with the au- nomy of our churches, synagogues or other relig- us institutions would not only constitute a violation one of the fundamental precepts of the Consti- ion, but would threaten to destroy the time-honored arantees of religious freedom which attracted our bears to American shores."

Now, wait a minute! Let's get down to earth and e language with some degree of common sense.

An investigation as to whether Communist prop- anda has invaded the churches, and whether lib- al and left-wing ministers have permitted them- ves to be used as fronts for hidden Communist tivities is not going to "destroy the time-honored arantees of religious freedom." It would not inter- e with "the autonomy of the churches." Religious eedom is not freedom to cooperate with those nose avowed intention it is to destroy our govern- ment. The trial and conviction of Alger Hiss did not destroy freedom of speech in America. And the bringing to light of the mistakes of a few ministers who in their zeal for social progress were sometimes more enthusiastic than enlightened would not destroy religious freedom. On the contrary, the sure way to destroy our religious freedom would be to let the Communist leaven permeate our society from unsuspected sources. How much religious freedom is there behind the iron curtain?

Either there has been some infiltration of Communist ideas in the churches — and particularly in the ministers — or there has not. If there has been such infiltration, it would be a good thing for the nation as a whole to know about it. If not, what are the churches afraid of? As Dr. Daniel A. Poling, editor of the Christian Herald, said when he heard of the possibility of the churches being investigated: "Why not? We are first class citizens, too."

Dr. Oscar Benson, president of the National Lutheran Council said, "I certainly would be very, very much surprised if a Congressional committee found any subversion or unpatriotic sentiment among clergy anywhere. Clergymen reserve the right to speak their opinions and hold opinions about any subject, but they are undoubtedly by and large as patriotic a group as you would find." Undoubtedly— by and large. And an investigation of clergyman would not discover anything so crude as subversion. They are not selling secrets to Russian agents or advocating the overthrow of our government by force.

But a former Communist testified not long ago that Communists "planted" agents of theirs in theological seminaries, from which they graduated into the ministry. These would no doubt constitute only a very small fraction of a per cent of the total number of clergymen. The number of those, however, who have been unwittingly used by Communists who persuaded them to lend their names as sponsors of high-sounding organizations which turned out to be Communist-manipulated is undoubtedly much greater. It would be a good thing for the nation to have the details brought out. There might be some red faces in high places, but it would be good even for them in the long run.

Rep. Donald L. Jackson is a member of the Un-American Activities Committee. He made a speech in the House that is said to have elicited a standing ovation from the Congressmen when he concluded. In that speech he mentioned particularly Methodist Bishop Oxnam and the Rev. Claude C. William of Detroit. Of the latter Mr. Jackson said, "Perhaps the chairman (Chairman Velde) had in mind the statement by the Rev. Claude C. William, who is alleged to have stated in public meeting, 'Denominationally I am a Presbyterian, religiously a Unitarian, and politically I am a Communist. I'm not preaching to make people good or anything of that sort. I'm in the church because I can reach people easier that way and get them organized for Communism." If it is true that there are ministers who are talking that way, don't you think we ought to know about it?

Of the Methodist bishop Mr. Jackson said, "Bishop Oxnam has been to the Communist front what Man O' War was to thoroughbred horse racing." Dr. Oxnam replied, "Congressman Jackson should know that there is no Congressional immunity from the Biblical injunction, Thou shalt not bear false witness." In a sermon at Harvard University about that time Dr. Oxnam said that his Church "has never been infiltrated by Communists. I have never met or found one in the Church."

That is strange, for elsewhere I read that Dr. Oxnam says he withdrew from the Methodist Federation for Social Action in 1947 when he saw how it was going. The Methodist Church at its last general convention asked the Federation to drop the word "Methodist" from its name and relinquish its offices in the Methodist headquarters building. It would seem that both Dr. Oxnam and the Methodist Church as a whole had reason to wish themselves clear of the Federation.

In 1950 the top officers of the Methodist Federation for Social Action were three Methodist bishops, the dean of a Methodist seminary, and a Methodist minister. That year at its annual meeting the Federation called for the repeal of the Smith Act, which provides for loyalty oaths and exposure of subversive activities. It urged Presidential amnesty for all who had been convicted under the Smith Act. It called for immediate U. S. recognition of the Mao Tse-tung government in China and the seating of delegates as the official representatives of Ch in the United Nations. (See editorial, Pink Frin in the Lutheran Outlook for September, 1950).

Yet now Dr. Oxnam, who withdrew from Federation in 1947, says his Church was never filtrated by Communists. If not, it has been ir trated by those who followed pretty closely the C munist line.

Why not investigate the churches and clergymen? If they are innocent they have noth to fear. And if they are not innocent the Ameri people has a right to know what they are doing. churches missed a good opportunity when Congr man Velde first suggested the possibility of th being investigated. They should have risen up masse and replied, "Sure! Investigate us." I ag with the writer of a letter to the Christian Cent who said:

"Whatever may be the particular merits or merits that may characterize both sides in the bate now going on over loyalty investigations, I one think religious leaders missed a chance o lifetime. When a gesturing question slanted th way, it would have been a grand thing if they h immediately and enthusiastically volunteered wh hearted cooperation."

Chesterfield Courtesy

The Earl of Chesterfield was a cultured gen man who lived a couple of centuries ago. His na has lived to form an adjective — Chesterfieldian which means "polished, suave." Any resembla to Chesterfield, Missouri, is purely coincidental.

Chesterfield, Missouri, is the location of Tri Lutheran Church, a congregation engaged in a ter and disgraceful factional struggle which dragged the name Lutheran into courts and mad a byword in the community.

The pastor and a part of the congregation, s to be the minority, held a meeting in 1951 and cided to join the Orthodox Lutheran Conferen This Conference was formed in September, 1951 Okabena, Minnesota, by a small group of Miss Synod pastors and congregations which withdr from the Synod. They charge the Missouri Sy with becoming too liberal theologically.

The majority faction of Trinity congregat claims that the meeting at which the decision made to join the Orthodox Conference was an legal one, inasmuch as only those who were in fa of the move attended the meeting. In the meanti the pastor and the minority group held the chu property. It was necessary for the majority fact to go to court to obtain the right to use the chu building for their own services. The court gave majority party the use of the church from 7:45

15 every Sunday morning. Outside of that hour d a half, the pastor and his group retain possess- of the property.

This group led by the pastor ringed the church perty with small sign boards. Here is the wording one of the signs, copied from a photograph. It ll give you some idea of the flavor of the contro- rsy.

> "Concordia Seminary, St. Louis, Mo. teaches 'Engagement not tantamount to marriage' — thus deny Matt. 1:20. Our answer: We abhor promiscuity. Deut. 22:-23, 24. Heb. 13:4."

A sore point with the Orthodox Conference is e Common Confession prepared by committees of e Missouri Synod and the American Lutheran urch. Another of the roadside signs in front of inity Church says:

> Mo. Synod Common Confession falsely teaches 'Through the Holy Scriptures which God caused to be written by men chosen and inspired by Him, God instructs and assures us regarding His will for us.' We answer, The 'Word' was inspired, not the 'men.' II Tim. 3:16, Rom. 3:2, I Cor. 2:13."

In the December, 1952, issue of **The Orthodox theran,** publication of the Orthodox Conference, ere is an article headed "Missouri Synod Preach- s Are Guilty of Gangsterism." The article de- ribes the coming of persons identified as Missouri nod ministers to Chesterfield by night, fist fights king place on the Trinity church property, the eaking of the lock on the church door, the throw- g of paint on the signs, and other Chesterfieldian finements.

Everyone who bears the name Lutheran feels a tle sick and very much ashamed at the tactics used both sides in the controversy at Chesterfield.

SV ible

Since there has been some discussion pro and n in these pages of the Revised Standard Version the Bible, our readers will no doubt be interested the following statements made by the faculties of nservative theological seminaries with regard to at version. The first is a joint statement made by e faculties of the Louisville Presbyterian Seminary d the Southern Baptist Theological Seminary, also Louisville.

> In view of the widespread interest in the new translation of the Bible, the Revised Standard Version, and the many inquiries being received, the faculties of the Louisville Presbyterian Seminary and of the Southern Baptist Theological Seminary desire to make the following statement:
>
> As a significant chapter in the history of Bible translation we welcome the publication of the Revised Standard Version. Since Wycliffe's Bible, English translations have moved steadily toward a more accurate and understandable presentation of the meaning of the original scriptures. For more than 300 years the King James Version has been the most popular translation. From the first it enjoyed the prestige of having been authorized by King James I and appointed to be read in the services of the Church of England. Its superiority to other translations, being the work of renowned scholars, also commended it. It had the further merit of being in the choicest English style. It superseded other versions and became so universally used and revered that in time the popular mind came to resist any further effort at translation as an interference with something sacred.
>
> Since 1611, however, two things have been happening that have laid upon Christian scholars a moral obligation to make new translations. The first is the constant change in the English language, both in word meaning and in style. The second is the discovery of Biblical manuscripts written much nearer the dates of the original writings. Also, the discovery of other literature in Greek has added to our knowledge of the language of the New Testament. Those who desire as accurate a knowledge as possible of what the original Scriptures said will welcome a new translation, for our first devotion is to the original Scriptures, not to any particular version.
> The English Revised Version (1885) and the American Standard Version (1901) embody many results of the new knowledge. However, the Revised Standard Version, coming fifty years later, represents significant additions even to the materials available at the beginning of the century. It ought to be received as a serious undertaking of devout and noted American Christian scholars to give us a translation that will be at once more accurate and in more understandable English than previously produced. This we believe the translators have done. This is not to say that the translation is perfect nor that the need for another will not arise, but rather that we have here the fruit of expert knowledge of the Greek and Hebrew sustained by sincere Christian faith and purpose.
>
> We believe that the Revised Standard Version is an invaluable contribution to the

understanding of the Bible, and that its value will be established as we read it and compare it with other versions. We commend it to all Bible readers.

The other statement is one made by the faculty of the Concordia Seminary of the Missouri Synod at St. Louis. It follows:

In response to your request for the St. Louis faculty's opinion of the Holy Bible, Revised Standard Version, permit us to submit the following:

In general, we recognize that the Revised Standard Version which is based on the original King James Version and its later British and American revisions very successfully transmits to the modern English reader the message of God's Word in an idiomatic and readily understandable form. There is no evidence for the charge that this new version has for its special objective an attack on our Christian faith.

Nevertheless, we must add that there are instances where we cannot agree with the translations offered by the Revised Standard Version. Some of the conjectures which it adopts, e. g., in Psalm 2:11, are utterly without support either in the Hebrew text or in the ancient versions. Neither do we approve the appearance of "young woman" in Isaiah 7:14 in the body of the text and the relegation of "virgin" to the footnote. In Job 19:26, "without my flesh,' rather than "from my flesh" or "out of my flesh," fails to agree with the following verse. In many instances, too, the Old Testament section of the Revised Standard Version leans too heavily on emendations of the Hebrew text suggested by the ancient versions, i. e., the Septuagint, the Targums, the Vulgate, and the Syriac. In the New Testament section of the Revised Standard Version the subjective paraphrase "married only once" remains in I Timothy 3:2, although the 1952 revision adds a footnote stating that the Greek has: "the husband of one wife." In Romans 9:5 we would unequivocally express our preference for the words now found in the footnote. We realize, of course, that a question of punctuation is involved in this passage, and the oldest manuscripts of the New Testament have no punctuation marks of any kind.

From these statements it is clear that we by no means regard the Revised Standard Version as perfect. There has never been and there will never be a translation of the Scriptures which will measure up completely to every demand, but we believe that the new version may be helpful in presenting God's own message to our people in a more readable form than the King James Version offers. We do not believe that its use will undermine the faith of our members in any doctrine of the Scriptures.

Whether the Revised Standard Version is to be used in our religious instruction classes and in public worship services must be left to the good judgment of our pastors, teachers and congregations, since, unlike other Church bodies, our Synod has never officially adopted any version as its own. It is our conviction, however, that the

Authorized Version, to which our people have become accustomed, will remain the most generally used Scripture text in our circles for some time to come.

Short Takes

Censorship — Youngstown, Ohio, has a sect in its municipal code which forbids the distribut or sale of obscene or immoral literature. The pol chief, Edward J. Allen, examined distribu stocks and drew up a list of objectionable ite Now the American Library of World Literatu New York, has brought suit in Federal Court for injunction against a ban on the sale of 39 of pocketsize books in Youngstown. The company s that 15 of the 39 books banned can be found in a public school or college library in the city. — T drawing up of a list of forbidden items ought to be in the hands of one man. But if any local co munity wants to protect its youth against indec literature, I think it should be permitted to do Boston has been banning objectionable books years.

Bingo — Twenty-seven housewives were arre ed in Pontiac, Michigan, while playing bingo in t Church of God. The leader of the group was calli numbers from the pulpit. She was charged w operating a gambling house and fined $100. Twen four other women were fined $10 each. Later th were denounced from the pulpit by the pastor and guest preacher. The visiting minister quoted Chris rebuke to the money-changers, "My house is t house of prayer, but ye have made it a den thieves."—It seems a little unfair for the pastor be so righteous after the fact. Should he not ha known what his women members were doing in t church long before they got to the point of bei arrested?

Influence — There is a new film on the cru fixion and resurrection of Christ, called "I Behe His Glory," sponsored by the National Council Churches and produced by Cathedral Films, In

Hollywood. It was rejected for TV showing by e National Broadcasting Company and the Colum- a Broadcasting System. It has come out that ob- ctions to the film were based partly on the screen haracterization of some Jews and their relationship the death of Christ. A spokesman for NBC said, While recognizing that the subject matter was of e highest importance, we felt that the casting of e villains in the Jewish stereotype was both un- rtunate and undesirable." A CBS representative id the picture was rejected because it would be ffensive to a large number of persons. — Why not ortray the crucifixion of Christ as having taken lace in the land of the Hottentots? They have no fluence.

Income Tax — The Rev. Marion C. Frenyear, woman minister in Great Barrington, Mass., paid nly twenty-five per cent of her federal income tax. he wrote to the Director of Internal Revenue, "I annot conscientiously pay more of my tax because t least that proportion of our national income is ow used for war. I believe it is wrong to kill hu- an beings; I believe that today war only increases he evils we are fighting, and that it will, if we ersist in it, degrade us, destroy our liberties and ur spiritual values, and eventually destroy us and ur civilization."—Of course a one-woman revolu- ion gets nowhere; the government simply places lien on Miss Frenyear's salary and collects the un- aid taxes at the source.

Gambling — The State of Arizona receives more than one million dollars annually as its share of horse and dog racing revenue. Recently six church groups petitioned the legislature to outlaw wagering on horse and dog races in the state. The churchmen said: "Gambling of all types, including wagering, is a dangerous luxury. It creates serious social and economic problems. It is harmful to legitimate local business establishments. It tends to cater to a sizable group who neglect their obligations to their families and their creditors. It tends to attract to the state undesirable elements of various kinds." —I would say that gambling is worse than a "dangerous luxury." It is a dangerous immorality which is harmful not only to business but to the souls.

Alcoholism — The Joint Committee on Alcoholism of the Protestant Episcopal Church held a study conference on alcoholism at Plainfield, N. H. A spokesman said, "Many people who have worked with alcoholics and their families feel that alcoholism is a spiritual problem in the sense that the alcoholic is a person separated from his God, his neighbor and himself. The alcoholic needs help from outside. He can find God working through a group of persons who love him and give him a stable relationship. The Episcopal Church, aware of this trend, is anxious to explore two avenues of thought: to reduce the incidence of alcoholism as much as possible, and to help the sick alcoholic and his family as far as possible."—The "Joint" Committee; I like that.

The Jews and Christianity

FACTORS IN THE HISTORY AND CULTURE OF THE JEWISH PEOPLE THAT HINDER THEM FROM GIVING FAVORABLE CONSIDERATION TO THE CALL OF THE CHRISTIAN GOSPEL

Dan B. Bravin

The Christian Faith is recognized by all na- ions eminent in education, art and civilization. The ofty climb these nations have made in the past housand years is due in no small part to the Chris- ian Faith they espoused. Formerly superstitious agans, they became the standard bearers of the Gospel of Christ and the enlightenment that goes with it. St. Paul speaks of this Gospel as "the power f God for salvation to every one who has faith, to he Jew first and also to the Greek" (Romans 1:16).

The manifestation of "the power of the Gospel" s, as St. Paul says, contingent on one's faith in it. The word "faith" stands here for conviction in and attachment to the Gospel rather than that of a orm of religion.

Christendom, in addition to its faithful, also has a multitude of people in whom the Gospel as the power of God for salvation has never been manifested. Christianity, which is an outgrowth of the Gospel, is merely a formal religion to them. They are Christians only in the sense that they are not of the Mohammedan, of the Buddhist, or of some other religion. They acknowledge Christianity as the religion they would adhere to were they religiously inclined. They are Christians only nominally.

Whatever the factors may be that "hinder" these nominal Christians from "giving favorable consideration to the Gospel" also have the same effect on the Jewish people. Generally speaking, the hindrances might be summarized as—

a) Indifference to the Gospel—they are not for it nor against it.
b) Ignorance of the Gospel—they were never really confronted with it.
c) Living contrary to the Gospel—which is sinful living.

These three elements also answer—if only partially—the question raised in the title of our subject concerning the Jewish people.

To these hindrances of indifference to, ignorance of, and contrariness to the Gospel have now to be added factors that are peculiarly present in the history and culture of the Jewish people, factors that do not confront the unchurched Gentiles in Christendom. Nominal Christians, though failing to practice their Christianity, have no quarrel with it; they are, in fact, at peace with it. Under certain given circumstances, such as the shock of distress, or a revival meeting, they might repent of their unfaithfulness, turn their hearts to the Lord, and become practicing Christian believers. The distance between the nominal Christian and Christ is nowhere near as great as between the Jew and Christ. In the instance of the nominal Christian, his environment may favor Christian belief; in the instance of the Jew, his environment works against Christian belief. That which our parents believe and pass on to us is invariably the accepted norm of truth. It has the additional advantage that it meets with the approval of our parents, our relatives and the society in which we move. It satisfies the conscience and often even affords a measure of spiritual security. A man does not leave the religion of his forefathers behind so easily. It follows, then, that the parental faith which can be an aid to a nominal Christian proves a hindrance to a person of non-Christian Jewish extraction in his response to the Gospel.

Canon Herbert Danby declares: "The Church owes its existence to the acceptance of Jesus as Christ; the Synagogue owes its continued existence to its rejection of Jesus as Christ." As the historic acceptance of Christ works favorably for the Gospel in Christian nations, so the historic rejection of Christ works unfavorably to the Gospel in the Jewish nation.

Historically, the Jewish people have developed a national religion which they call Judaism. As among the Gentiles, so there is among the Jewish people a large percentage who are unfaithful to their religion. Nevertheless, they acknowledge Judaism as the religion they would rather adhere to were they inclined to be religious.

In discussing the subject of Judaism one has to be explicit as to what is meant by it, otherwise one is apt to fall into inextricable confusion. If we go to the Old Testament, we can perhaps get some conception of what the Jew would be like in a world of his own. But the Jew is not living in a world of his own, and the Old Testament religious economy is not the Judaism of today—far from i Five Jews may avow their loyalty to Judaism, ar each one will have in mind a thesis differing fro the other four. For example:—

I. JUDAISM AS DOCTRINE. Mr. A. will avo the **Doctrine** of Judaism. Generally, he is the thin er the learned man. He may reject Jewish nation aspirations and traditions, but he will lean heavi on Jewish doctrine. If he objects to the Christia teaching of the Trinity, it is because the Trinity not in Jewish thought. He accepts God the Fath and God the Holy Spirit, but he never speaks them as a "Duality in Unity." Not that the doctri of the Trinity is not in the Old Testament Scripture it is there—it is in the Psalms and in the Prophet but never by the Name "Trinity". There is no Tri ity in Jewish terminology. The Apostolic Council Jerusalem would never have coined such a ter It would have sounded to them too much like th terminology used in the pagan religions. It r mained for the Council of Nicea to coin such a ter It satisfied their philosophy and was expressive their theologic conceptions. And yet the Apostol teaching was no different from that of the Counc of Nicea; but they never used the same terminolog One can understand, then, why many Jews join th Unitarian or the Christian Science Church.

What then, shall we change Christian termi ology to suit the philosophies of the different pe ples in the world? No! Instead of that, we shoul teach more clearly in the Church the meaning Trinity in Unity and emphasize that Christians d not believe in three gods; that they believe in o God. It will have a wholesome effect on those withi the Church as well as on those without.

II. JUDAISM AS CULT. Mr. B. knows litt of Jewish doctrine. His belief in Judaism rests o the Jewish **Cult,** i.e., the outward practices that ar practiced by his people. In disputation, Mr. B. ma show his ignorance of Jewish doctrine to the poi where he will, unknowingly, even deny it. To hi faithfulness to Judaism means faithfulness to th Cult rather than to doctrine. A people brought u in devotion to a national cult cannot accept a un versal religion. They cannot tolerate others to b on an equal. It is true that **some** of the Hebre prophets struck a universal note, but they were r jected by the people. Judaism, as a Cult, canno tolerate the introduction of anything that does n belong to the Cult. In the early Christian Churc "so long as the Nazarenes remained a religious co venticle within the Synagogue, little harm came t them. But as soon as they overthrew the historic tr dition of the Jewish people by preaching a ne order of religious values, they entered into a stru gle of life and death with the upholders of the e isting order, which was based upon the tradition the chosen sons of Abraham."*

*Hans Kosmala in "The Jew in the Christian World," p. 54.

Not even the most scrupulous observance of the law could save the Christian Jews any longer from the charge that they were about to destroy the sacred national tradition of Israel. It is significant that the common Jewish expression for baptism is **Shmad,** which is equivalent to "destruction" or "apostasy" (from the Biblical Hebrew, **Hishmid,** meaning, exterminate, extirpate).

Stephen and James were put to death. Stephen was accused of being an offender against the holy institutions and the Law. We have no record of any one objecting to his death penalty. But in the instance of James, the majority of the religious leaders protested against his condemnation. The reason for this difference in treatment is found in the fact that James remained loyal to the Cult right up to his death. But James never accomplished for the Kingdom of God what Paul, who broke with the Cult, did!

This Mr. B. is an anomaly in the Gentile world. He is among the people but not of the people. He is an American, Englishman, Swede, Spaniard—until it interferes with his attachment to his Cult. Then it is discovered that he is different. J. B. Priestly, the British author, describes the Gentile feeling about the Jews in these words: "Their present position is unsatisfactory to everybody. They are neither definitely separating themselves from other races, nor merging themselves with them. They are uneasily hanging in mid-air . . . When we Gentiles dislike a Jew it is because we feel he wants to be one of us and at the same time not to be one of us, to enjoy all our holidays and then quietly take a Jewish one of his own. The problem will never be settled until the Jew decides either to move farther away or to come nearer." ?

Mr. Priestly's observations could be interpreted as antisemitic, but I do not think they are. He is merely telling that he has been made aware of a factor that prevents Jewish assimilation—the Cult.

In view of the hold that Judaism as a Cult has on the Jewish people, it has been suggested that Jewish converts to Christianity should stay within the cult, comply with its observances and add to it no more than faith in the Messiahship of the Lord Jesus. Strange to say, this has been tried by sincere and devout Hebrew-Christians at great sacrifice to themselves. It satisfied no one but themselves while they were living. When they died, their ideal died with them. You cannot build a church on a pebble; it has to be a rock. In any case, the Jewish people would not countenance Christ-believing Jews in their midst. Rabbi Samuel S. Cohon expresses himself clearly—though with restraint—on this subject in the following statement:

"Christians sometimes assert that it is not their purpose to draw the Jew to the Church but rather to bring Jesus to the Synagogue. 'Why,' they ask, 'cannot a Jew accept Jesus and remain a loyal Jew? And why cannot Judaism welcome Jesus as its Lord and, at the same time, carry forward its religious traditions?' . . . A Jew's acceptance of Jesus is equivalent to a transfer of allegiance to another religion, to a withdrawal of loyalty from his ancestral faith and an identification with Christianity. The proposal that Judaism accept Jesus as its Master is based on an inadequate understanding of its character . . . Jesus (as Christ) is the extra grain in the composition of Judaism which radically changes its whole nature."

III. JUDAISM AS NATIONALISM. Mr. C. avows the **National** aspirations of the Jewish people, though he may know little of the doctrine of Judaism and observe little of the practices of the Cult. Others claim to be Frenchmen, Germans, Englishmen and find security and self-respect in their nationality; he can do no less than they. He is a Jew—and proud of it! If he is a Zionist, his Zionism need have little religious connotation. He is proud of his people's achievements in the past and present, and he has great hopes for their future. Secretly, he harbors the thought that his people are superior to all other people in the world.

The teaching of John the Baptist shook the very foundation of Israel's conception of their nationhood, when he excoriated the Jewish people by saying: "Do not presume to say to yourselves, 'We have Abraham as our father'; for I tell you that God is able from these stones to raise up children to Abraham" (Matthew 3:9). And when the Lord Jesus said, "God loved the world . . . whosoever believes shall have eternal life", He was cutting the vital nerve of Jewish tradition, namely, the doctrine of Israel's established national superiority. No wonder they rejected Him! A messianic aspirant to the crown who would not acknowledge their national superiority was a public menace!

Christianity can never take on a nationalistic or tribal aspect. The universality of the Gospel cannot be divorced from the universality of God. The triumph of the Gospel in the hearts of millions of people of all nationalities is due in no small degree to its universality. The conception of "One World" does not date back to an American aspirant to the Presidency. Paul, who spread the Gospel in the centers of the Hellenistic world, was the first to preach the unconditional belief in Jesus and Christ in Whom "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise" (Galatians 3:28, 29). Who in this day would want to turn from the universal to the tribal conception of religion?

IV. JUDAISM AS A WHOLE. Mr. D. is the type who avows **everything** that Messrs. A., B. and C. neglect. He is a Jew in Doctrine, Cult and Nationality.

Mr. D's heart, eyes and ears are closed to the Gospel and to anything and everything else that is not Jewish doctrinally, culturally and nationally.

V. JUDAISM AS AN AMALGAM. Mr. E. represents the **assimilatory** type. He is a Jew but he is no dreamer. As a realist, he sees himself as a human being first and wonders why Jews cannot make common cause with other human beings. He cares little for the Doctrine of Judaism, its Cult or National aspirations. In this group are to be found both those who are inclined to religion and those who are disinclined; those who have rejected Judaism because they are irreligious and those who have rejected it because Judaism did not feed their spiritual hunger.

These people should be sought out by the Church and have the Gospel presented to them. It is in this group where the Church's best opportunity lies.

JUDAISM AS ANTAGONISM. So far, we have said nothing about the very strongest factor that hinders Jewish people from giving favorable consideration to the call of the Christian Gospel. It is the historic **anti-Christian** sentiments that are passed on from parents to children in a lesser or larger degree, depending on the degree of education and personal religious devotion of the parents. Invariably, it works this way: the less educated a person is, the more devoted he is to Judaism; the more devoted he is to Judaism, the more antagonistic he is to Christianity. Historic Judaism supplies ample fuel for the fire. The roots of Judaism go deep into the past; that is where the sap comes from; that is what sustains Judaism as a separate cult in the midst of Christendom. We can allow ourselves to present but a few historic facts on this subject. It is hardly necessary to reiterate that which we already know from the records in the New Testament. Let us first hear what a rabbi who flourished in the beginning of the second century said and then proceed until we come to our present generation:—

Rabbi Tarphon* bluntly declared that Christianity was far more dangerous to Israel than paganism: "I will be deprived of my children," he said, "if I should not burn the Gospels and the books of the **minim** when I get hold of them. If a Jew should be persecuted and threatened with death, he ought rather to take refuge in a pagan temple than in a house of **Those**, for the **minim** deny the truth about God and Israel, although they fully know it, whereas the pagans deny it because they know nothing of it."

Dr. Claude Montefiore, philosopher and theologian, who passed away only a few years ago, had the exact opposite view of Rabbi Tarphon. He welcomed Christianity as a bridge between paganism and Judaism. The unfortunate thing is that the Jewish people are influenced by Rabbi Tarphon and not by Dr. Claude Montefiore.

The Talmud, the main source of medieval Jewish tradition, says very little about Jesus. It contains only scattered hints, depreciative and derisive remarks about His birth, imaginary stories abou His alleged sorcery, and so forth. These scanty hint were amplified, formed into a narrative, and adorn ed with various loathsome anecdotes, some of whic are unfit for print. It is not possible here to relat the whole **Toldoth Yeshu,** the Jewish "History o Jesus", or even to give a summary.

That a written Jewish "Life of Jesus" existe already before the year A.D. 830 is testified b Archbishop Agobard of Lyons. Throughout the Mid dle Ages Manuscripts in Aramaic, Hebrew, and Yid dish were copied again and again and amplifie and their contents were orally transmitted. In Eas ern Jewry copies of the story were in use here an there even until very recently.

In the authorized Daily Prayer Book, the Syn agogue has a prayer known as "V'lamalshinim' The first paragraph opens with this imprecator prayer: "And for the slanderers let there be n hope, and let all wickedness perish as in a moment let all thine enemies be speedily cut off, and th dominion of arrogance do thou uproot and crush cast down and humble speedily in our days."

If you wonder who these slanderous, wicke and arrogant enemies are, you may find it inter esting if you turn to an earlier version of the "pray er", copies of which were discovered at the end o the 19th century in the lumber-room of the Syna gogue in Old Cairo, Egypt. The prayer opens u with these words:—

> "For the meshummadim (the baptized Jews) let there be no hope
> And the kingdom of arrogance do Thou uproot speedily in our days,
> And let the **nozrim** (Nazarene-Christians) and the minim (renegades) perish as in a moment.
> Blot out their names out of the Book of Life,
> And let them not be written side by side with the names of the just.
> Blessed art Thou, O Lord, that humblest the arrogant."

The separation of the Jewish Christian fron the Synagogue and their reception and final merg ing in the Gentile Church mark the beginning of history of 1900 years of malevolent misconception and antagonism.

In fairness to the Jewish people, it should b pointed out that their anti-Christian attitude is no to persons but to the faith that the persons hold.

JUDAISM AS A MISSION. The next factor tha must not be overlooked is that of Judaism as **mission** to the Christian world.

Dr. Claude Montefiore says: "It is a curiou thing that with all the modern Jewish objection t missions and missionaries, there is no phrase whic is commoner on Jewish lips than 'the mission o Israel'. The mission is the very purpose of Jewis

*Supposed to be the Trypho in Justin's **Dialogue.**

istence; and the mission is to bring all the world the knowledge of the true God."*

Rabbi Israel Mattuck says: "Judaism has no issionaries but it has a mission . . . To influence ought is to fulfill a mission . . . To influence other ligions in the direction of Judaism."**

The Jews feel, however, that their mission is humanity more than to individuals. It is their be- f that the salvation of humanity from falsehood d evil depends on the universal acceptance of daism, though not the salvation of individual uls from the doom of hell.*** Their conception salvation is social rather than spiritual, and it is mething that humanity should strive to achieve th God, without God or in spite of God. At least, is is the impression one gathers from leaders of e Liberal Synagogue. Their conception of the mes- nic age is strictly social and intellectual.

Not so with the Orthodox Synagogue. The mes- nic age is regarded by orthodox Jews as the age which all men adhere to the Jewish conception God, all men will recognize the superiority of e Jewish people and live in servitude to them. hat is what the Germans used to call Volkspsy- ologie (folk-psychology.)

It has already been hinted that Dr. Claude ontefiore liked to look upon Christianity as a idge between paganism and Judaism. No doubt, was influenced in this theory by Maimonides, a wish philosopher who flourished in the 12th cen- ry.

This is the theory of Maimonides, as Dr. Mon- fiore presents it:—

"The truest religion was Judaism, but Chris- nity and Mohammedanism were far less false an Heathenism and Idolatry. It was not easy for e heathen to pass straightway from idolatry to daism. Therefore God had so devised things that ristianity and Mohammedanism between them ould convert the whole remaining mass of heath- s to one or other of those two religions. When this ocess had been fully accomplished, then in God's od time the movement from the two less true re- ions to the one truest religion would begin, and at last all men would, so far as doctrine is con- rned, be adherents of the God of Israel and of daism. I do not know if Maimonides held that, addition to doctrine, all men would also follow e Jewish ceremonial law, and observe the Jewish ly days, Sabbath, Passover, Day of Atonement, d so on. Thus Christian and Mohammedan mis- ns may be said to receive a sort of divine sanc- n. They are part of the divine plan for bringing e idolatrous world gradually to the knowledge d to the worship of the one true God. The theory a sort of turning the tables upon the theory of ul. To him the Law was the Paidagogos (R. V. tor), which should bring the Jews to Christ. To aimonides the Christians and Mohammedans were intended by God to be the Paidagogoi, who should bring the heathen to Judaism. But I do not think that much is now heard of this curious theory."*

Whether anything is heard of this theory or not, Dr. Montefiore advocated it and the Liberal Conservative Synagogues are putting it into practice: What are these "Institutes on Judaism for Christian Clergy," "Institutes on Judaism for Church Women," Rabbis on the faculties of Christian youth camps, Interfaith services, and so forth? They have but one object in view: to weaken Christians in Christian doctrine which the Jewish people reject.

Can there be any objection to Israel's mission? Certainly not! Truth enforces a desire for its propagation. If the Jewish people think that they have truth, it is their moral obligation to share it with their fellowmen.

Liberal Judaism has a definite program, which is to reduce Christian belief to the minimum of rationalistic liberal Judaism. They are succeeding alarmingly well! Christian theology in the U.S.A. is gradually shifting its emphasis from personal salvation to collective social amelioration. A multitude of Christians have come to look upon Judaism as the great light from which their own candles are lit. Such an understanding of the history of Christianity is, of course, false! But it shows how well an organization can succeed in its propaganda if it has a will to overcome hindrances and when it has an intelligent program to follow.

CONCLUSION. To answer the question raised in the title of this paper, I have laid bare the heart of the Jewish people. Now that we know what it is that hinders them from giving favorable consideration to the call of the Christian Gospel, will that make any difference?

I should now like to listen to a paper on how Christians, by compromising the Gospel for the sake of amity with non-Christian people, hinder them from giving favorable consideration to the call of the Christian Gospel. I am not at all convinced that the greatest hindrance is in the intrinsic characteristics of the Jewish people.

If we want the Jewish people to be saved from perdition, if we want to lead them to the Saviour, we shall have to overcome the hindrances that confront us. We shall have to decide on a practical, but fearless, program, which will make our efforts more effective. I agree with Dr. H. Conrad Hoyer's view when he says: "As for the Lutheran approach to Jewish people, no significant advance is to be expected unless the witness of the whole Church, through thousands of congregations and through millions of members is brought to the Jews as well as to others in our neighborhoods."

The Lord Jesus said, "Go . . . make disciples . . . baptize . . . teach; and lo, I am with you always" (Matthew 28:19, 20). This is good enough for me—hindrances or no hindrances.

Jewish Views on Jewish Missions, p. 21
Ibid. ***Ibid, p. 50.

*"Jewish Views on Jewish Missions", p. 19.

An Emerging Philosophy of Theological Education

Karl E. Mattson

May we present some tentative conclusions regarding the problems presently facing those who are charged with the responsibility of administering theological education. These tentative conclusions arise out of the experiences and observations of the past few years. We lay claim to no special competence for the task, no special research, no special insight. But since our experience may have been rather typical, it may have some value in laying bare the problems of those who are concerned about the future of theological education.

An autobiographical statement may help us to see the problem more concretely. My own situation is rather typical of the Lutheran pastors now serving as teachers or administrators in the seminaries of the Lutheran church in America. Sixteen years of my life had been spent in the parish ministry. During eight of these years there was the privilege of spending part of my time taking some post graduate work in theology at one of the divinity schools in America. Ten of the sixteen years were spent in a college community and in a college church. For four years I had the privilege of teaching a few hours a week in the fields of Philosophy and Religion in one of our Lutheran colleges. I present these facts, not as a personal publicity campaign nor because this happened to me, but as an exhibit of a rather typical nature, of the training given for a task that should require considerable specialized knowledge, specialized training and specialized educational skills. The same kind of exhibit could be produced for most of the members of the theological faculties now serving in our Lutheran seminaries.

Suddenly, by nomination by an official Board and by election by a Synod of the Church, I was transferred to the realm of theological education. Doubts and misgivings were rather grave. Did I have any special competence for the task beyond the fact that a new Board could agree on me as a candidate and that I had polled the necessary two-thirds majority vote at an annual synod of the Church? The responsibilities of attempting to weld a new Board, a faculty, a student body, some 1,000 alumni who are also pastors and the constituency of the whole church into an effectively interested group was both awesome and fearsome. What disturbed me more was the fact that I had no specialized training nor concrete knowledge of the problems involved.

*An address presented on behalf of the Theological Commission at the annual meeting of the National Lutheran Educational Conference, Jan. 5, 1953, in Los Angeles, California.

In those rather dark days I found some meas of hope and comfort in three different ways. I sometimes a small and seemingly insignificant st ment that gives the most help. Some ten years ear we were expecting a new president at the coll where I was teaching. Said a wise old dean who lived through four different administrations, new president will be here in a few months. Ab all you can say about a president is that for the f six months or the first year he is a terrible nuisan The remembrance of this statement from time time was both chastening and helpful. The sec area of comfort was from the perspective of hist After all the old institution had stood for s ninety years and perhaps there was a pattern t I could observe and gradually learn to know. Pr God, there was! The institution lived on, not thro any merit or worthiness in me, but by virtue o pattern and a wisdom that was already there third thought that elicited some hope was the norance of others. Most men in like positions faced exactly the same situation that was mine was my good fortune to spend one day each w two of the best known administrators of semina in this country. In answer to my question as to literature available in the field they pointed t one volume work, a four volume work, and the ports of the American Association of Theolog Schools. When I asked "What more?" they swered, "There isn't any more." I record these f in order that we might gain a more sympathetic derstanding of the situation of those who are cha ed with the responsibility of administering our th logical institutions. A comparable situation faced the men of past generations, the teachers n serving and a goodly number of young men will f an analogous situation in the years that lie ahea

As an initial attempt in giving some marg notes concerning a philosophy of theological edu tion may I, therefore, set forth five theses. The c clusions are tentative but they have arisen out an attempt to look at a seminary objectively, c cretely and inductively.

I

Reflection on the problems of the theolog seminary forces one to the conclusion that the st ment of Paul in I Cor. 12, the doctrine of the es tial oneness of the church and the insight conc ing human solidarity are profound conclusions a

actual human situation. Whether we like it or our problem is set for us by the total situation. are related to the Christian home. The religious cultural pattern set there is sometimes an an- er and sometimes a problem. We are not unre- ed to the work done in the Church School. The urch School in what it does for our students is h answer and problem. The present level and on of the pastors out in the field is never escaped. spite of all you may have heard to the contrary social and cultural pattern is ever with us. We ept young men who are not merely servants of us Christ but who are also children of the age which they live. Our schools have a strange para- kical character. They are reflections of the pat- ns of our corporate life and at the same time, h their Christian orientation, they help to mold pattern that shall exist in days to come. It may trite to say so, but I have seen again these past years the overwhelming truth that we are one ly, that the Church is one and that as human ngs our destinies are inseparably intertwined. is is not an abstract formulation but an exact and nprehensive statement of our actual, concrete man situation. At no point in the life of our urch is this more evident than in the life of the ological seminary.

II

Theological education in the Lutheran Church America has not been given the attention it de- ves. I refer most specifically to the technical blems within education itself. Read a four vol- e work now largely out of date, a one volume rk still more out of date, both published under e title, "The Education of American Ministers;" ew monographs published by the American Asso- tion of Theological Schools or scattered here and ere in Theological Journals and you have sur- yed the literature extant in the field. Some furth- self analysis in this field is necessary if we mean make theological education dynamic and effec- e and if it is our intent to go beyond the tradi- nally accepted pattern. The results of technical search in the field of education should be trans- rred to the theological field as quickly as possible. me of this has been done but my general impres- n is that in all our seminaries we still have a long y to go. Much of the knowledge gained in the lleges and universities, in the post-graduate hools and in the professional and technical schools usable in the seminary but again it seems that not much is being done. Literature in the field is actically nonexistent. In the discussion of mutual oblems and the sharing of information we are efully behind what is being done on the collegi- e level. Our seminaries need to participate in such ganizations as this but at the same time they need opportunity to share their own specific problems. e general conclusion of one who has tried to be faithful in attendance at educational meetings is that the seminaries are generally the stepchildren and that they have no one to blame but themselves. We were hoping that those of us who represented seminaries could give Tuesday of this week to a discussion of seminary problems but distance made the representation so small that a specific one day program was not warranted. But we must go one step further. If the standards of theological education are to be raised we must develop a group of men who are immersed in the problems of theological education, men who are competent in their own specific fields and (mark this) men who are aware of the research carried forward and the techniques developed in the whole field of education and who have the time, interest and competence to transfer these insights to the field of theological education. I submit for your consideration that in these respects, both inside and outside of the theological seminary, the technical problems of training an adequate ministry have not been given the attention they deserve.

III

In the face of increasing pressures from many directions the Lutheran Church in America should try to arrive at a considered judgment as to the nature of its theological education. Is it professional training? Is it to be oriented in the direction of the graduate school? Is the model to be the European university? Is the model to be the American professional and technical school? Some of my friends think primarily of the theological impact on a culture and yearn for the pattern that has existed in Europe for hundreds of years. Others tell me that our primary task is to teach the techniques required for an adequate ministry in the local parish. We seem to be hearing some echoes of a battle on this front on the European continent. We have had at least two or three visitors who were sent here by the Lutheran World Federation because they had called for a reform in European theological education.

Now this problem, like most problems, is not new. Wherever there is theological education two conceptions of such education are struggling for mastery. The Aristotelian division between pure and applied science is still basic in our curricula. One conception of theological education can be summed up in the Greek work tekne and the second in the Greek work episteme. If we choose to make pastoral training primarily a matter of technics we run the risk of developing a pastor who speaks with the tongue of men or angels, who knows the latest techniques before a microphone, who has the last word on audio-visual aids but who never has quite gotten to the significance of the incarnation and the atonement. God forbid! On the other hand we do not wish to produce a pastor who knows all the vagaries of Hebrew syntax but who cannot speak five words with understanding to a layman. Several tentative

conclusions seem to be in order. The nature of the task makes it imperative for us to realize that we are first of all training a man for a task that requires a broad background of judgment, understanding and sympathy. At the same time there are some things a pastor will most likely never learn unless he is taught them in a theological seminary. Unless he knows something of incarnation and atonement in his seminary days he will most likely never learn about them. Conversely, it is also true that an intelligent man can learn some things by himself. A considered judgment as to the nature of theological education is long overdue. If American Lutheranism is to develop in the direction I believe it should, we must learn to combine a strong, theological interest with the relevant and the practical. We have two basic needs. The first is for pastors able to perform an effective ministry in the local parish. Such a ministry is never effective without good theological foundations. The second is an advance on the whole intellectual front. This can be done only by those who have the time and interest to make theology a life work. Our problem is to combine these two interests so that our church may make the theological contribution that it should. A considered judgment as to the nature of theological education must include the nature of the Gospel, the concept of the Church, the nature of the ministry and the situation to which this proclamation is addressed, Some considered judgment as to what we should be doing would immeasurably strengthen the Church.

IV

As Lutheran churches we need to strike a more happy balance between the transmissive and creative types of education. For seventeen years I saw something of the strength and weakness of theological education that tried to orient itself almost entirely in the direction of creativity. The weakness was epitomized in a young theological student about to be ordained who said, "I'm going out as a pastor and I don't know what in the world I'm going to preach." We do have a responsibility to transmit the great heritage of the Church, a responsibility to transmit it with reverence and dedication. At the same time a purely transmissive theology becomes merely a theology of definition and as such it is not the answer to our needs. The definitions are learned but the real insights are never understood in new contexts and new relationships. This is the real reason for the decline of scholastic theology in our midst. My professor of systematic theology used to state publicly that he hoped that no student would leave his seminary with any problems on his mind. The difficulty was that too many pastors believed him and the theological tasks inherent in every ministry no longer became a living quest. Or we may be in the same position as members of my confirmation classes who were very sinful and at the same time had never done any wrong before God. Too many of our administrative decisions are made on the basis of pure expediency. Lutherans we may find ourselves the possessors a nice set of orthodox definitions and be totally u aware that the real decisions have been made on t basis of expediency with a totally different set theological pre-suppositions, presuppositions which great sections of our Church are totally u conscious.

What is the creative theological task? As move out into the main stream of American l we must become more theologically conscious else lose our essential genius. We can also list t following as pressing needs of the day. The thoug pattern, the mood and temper of modern Ameri is the proper subject to be addressed. In Luther discussions I sometimes feel that I am a member an antiquarian society instead of a living Chur facing the issues of the day. We cannot by-pass t main stream of Protestant development of the la 100 years. Very soon we must give a consider answer to the problem of universalism vs. particula ism in relation to the ecumenical development. Sh Protestantism continue to include a rich variety types and historical traditions or shall the Chur become one in terms of a least common denominat as the Christian Century seems, at times, to indica Hating Catholics is no profound Christian occup tion and in certain sections of our country a livi statement of the phases of life where we sta shoulder to shoulder with the Romans and the pha es where we say, "No" is long overdue. The Fund mentalists will be belligerently with us and arou us. Surely the times call for some sound thinking to the areas where an evangelical church say "Yes," and where it says "No." Some solid thinki is also in order as to our relation to the whole R formed Church if we are to hold a classical Prote ant viewpoint with any degree of intellectual r spectability and moral integrity. Add to the abo needs the oft repeated request for more relevan some order in our present confusion with regard a social ethic and we have a task that must be a proached with vision, imagination and creativi A purely transmissive education will not be an a swer to our needs.

Our seminaries must develop a more ex knowledge of the individual student. We send t whole man, including what we Lutherans are wo to term the natural man out into the ministry. M isters are not always cramped and confined mere on the basis of their theological preparation, so of their difficulties are chargeable to situations d tinctly personal. Here the list could be very long b we mention temper, an inferiority complex, pric low persuasive interests, lack of the ability to f give as examples.

There is a strong tendency within our fac ties to think of their task in entirely acade terms. Resistance is also met in the student bod In spite of his Christian and religious protestatic the average seminarian is very loathe either to se or to accept help in this area.

First of all an inclusive testing program seems to offer a great deal of help. We need as much information as we can get of the personality profile and problems of the individual candidate. In my own seminary we have carried on such a program for the last ten years. I am tremendously surprised to learn that the testing and the internship reports showed a correspondence that would score well over 95%. But testing itself is of no use unless we have a program to make some practical use of the information gleaned from these reports. Our seminaries have at their disposal an excellent counselling situation if we but make use of it. At times we will need professional assistance in the psychiatric field. It does seem to me that at this point we need more exchange of information, and more widely disseminated information as to tests and techniques that have been found to be helpful and practical. The information gained must at times be used as an instrument of judgment and again as an instrument of redemption.

It is my considered judgment that seminaries are one of the neglected areas in the Lutheran Church. The seminaries themselves should shoulder a good share of the blame for allowing such a situation to continue. The Lutheran Church in America may try to live in isolation. If she does, she will lose her soul. Again she may try to find the answer in a multitude of tasks and in so doing she will lose her essential genius. Only by the development of a living theology can the Lutheran Church in America keep her soul in the stresses and strains of this day and hour. The Church, therefore, has a large stake in the future of her seminaries.

Memorial Day Sermon

Text, John 15:12, 13

Gordon S. Huffman

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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In an American military cemetery on Okinawa Shima, there is a memorial to the American 77th Division which has the lines:

Down the lines of silence I walked
Remembering them,
Their friendships, the brief period of their lives
I had known them.
Yet how completely I had known them,
Remembering our intense conversations,
Our idle talk.
When I have returned to the States
There will be times when their voices will
Echo across miles of water;
To remind me that I had known them.
To remind me that they were the price of my future.

THE PRICE OF MY FUTURE

How better than that can we describe the sacrifice which America's fighting men have made in every war which they fought for our nation's freedom. While the Church does not glorify war, hates war with all its terrible brutality, works for peace and international goodwill, yet we recognize that even the freedom the Church enjoys here is in a sense connected with the heroic self-sacrifices of America's fallen comrades. There is no doubt a vital connection between the stars and stripes and the freedom of religion our nation enjoys. An illustration of that truth comes from the earlier history of the Philippines. Before the Americans occupied Manila, the reading of the Bible was a political offense for which one might be imprisoned. When the Americans came, the prison doors were opened for many of those political prisoners. A Filipino, very secretly, came to an American missionary shortly afterwards and asked if it were true that the Bible could now be read without danger of punishment. The missionary led the native to the door and asked him to look at the American flag floating from a nearby government building. Then he said, "So long as you see that flag floating over your country, you can sit on the ridge-pole of your house, if you want to, and read your Bible, and no one can molest you." So that freedom to worship God as our conscience dictates is part of the liberty guaranteed to us by the sacrifices of American dead in all our nation's wars.

Considering the price of our future, may we think of **the price already paid for us.** On Friday of this week, May 30, our nation observes Memorial Day. It is a day on which the relatives and friends of departed dead go to cemeteries to decorate the graves of loved ones, whether they were fighting men or not. Yet Memorial Day was designed especially to honor our war dead, starting with those who gave their lives in Civil War days. It began originally in the sleepy little southern town of Columbus, Mississippi. Hundreds of men from the city had marched to the Civil War, but few came back alive. Columbus had been in the pathway of bloody battles and there were many dead to bury. Hundreds of Confederate soldiers were in the cemetery, along with some forty Union soldiers. Late in the

sixties, on a spring day, three young women of Columbus, their arms full of flowers, began to decorate the graves of their husbands or sweethearts. One day they invited a young widow of a Confederate soldier to join them. As her companions knelt to place their bouquets, the widow stood and looked at the other bare and forlorn graves. She thought it a pity that these should be forgotten. Then she suggested that they break their own bouquets and put a flower on each grave. The other women at first hesitated and then untangled their flowers and followed her suggestion. Soon afterwards the city of Columbus saw a long line of women in white, and matrons in mourning, going to the cemetery to pay homage to their country's dead. That day every single grave received a floral tribute. The ceremony soon became a yearly custom and then spread to the other towns and cities. Thus was born the observance of Memorial Day.

On this Sunday before Memorial Day, when thinking people will once again wish to count the price of our freedom, and of our future, we would also honor those who have paid such a terrible price for our future. To be sure, the real cost of our freedom is hard to define. We do know that just in terms of dollars and cents, the second World War is estimated to have cost the world a thousand billion dollars. If Hitler could have been made to pay damages for what the war cost the world, that trillion dollars would have been enough to build a modern comfortable, five-room house for every family in the world; then to pay for the common school education of the world's 400,000,000 children for 25 years; to provide a college education for 500,000,000 young people; to build a million dollar hospital for every community of 2,000 people all over the world, and in addition to build 25,000,000 miles of four-lane, cement highways. That is just the financial cost of one war. It has been estimated by a professor at the University of New Mexico that since the first Congress met in 1791, from 75c to 90c of each dollar expended by the national government have gone for making war.

But even that is not the real cost of any war. The mother who gave a son in battle cannot think of the cost of war in dollars and cents, but only in terms of the son she brought into the world, whom she nursed through illness after illness, whom she sacrificed to clothe and feed, whom she taught day by day. The young widow cannot count the cost of war in money, but rather in loneliness, in broken dreams and shattered hopes, in bitter disappointments. Orphans of fallen fighting men can think of war only as the terrible evil which took the life of a dad whose sons and daughters miss him terribly and so badly need his counsel. Nor can the nation reckon the cost of war in financial statistics alone. How can we ever know how many potential Edisons, or Burbanks, or Carnegies, or Lindbergs, or Abraham Lincolns died in battle, ere they had a chance to enrich the world with the contributions they might have made? How many potential pa tors, or Sunday School teachers, or Christian pa ents, or foreign missionaries were lost to the Churc because they died on the field of battle? That the real cost of our freedom, a cost no man wi ever be able to compute. Yet without that pric which of us could be certain of the liberty we enjo today?

Year after year, we have stood at the tomb the Unknown Soldier in Arlington Cemetery in Vi ginia, just across the Potomac from our nation capital. Through the cemetery there are thousand of crosses marking the graves of American wa heroes. But, before the tomb of the Unknown So dier there is generally an almost awed hush. N one knows whose body rests in that grave. Coul he be one from a home in a crowded city tenemen area, or from a lonely prairie home in the West Could he even have been from this community? N one but God knows. His body was selected by Arm Sgt. Edward F. Younger after the first World Wa Sgt. Younger was asked to select one body fro four unidentified American dead who had bee brought to a French city from four different sector of the western front. Sgt. Younger solemnly an nervously entered the chapel and bowed his hea in prayer that God would direct him in his choic Three times he encircled the coffins and the fourt time he was directed to one coffin on which h placed a wreath of flowers. Then he stepped bac and saluted the body of the unknown soldier. Whe the body selected had been buried in the Memori at Arlington, it was appropriate that the marbl bear the words, "Here rests in honored glory, a American soldier, known but to God." If you hav visited his tomb, have you not been forced to as yourself the question, "Did he die that I might live? Did this unknown American youth pay the pric for my future? Somehow in the background of you mind, have you not heard your Lord saying agai "Greater love hath no man, than this, that a ma lay down his life for his friends."

To be sure, no human being, by dying for u can give us the freedom which Christ's deat brought us from sin, death and the power of th devil. It was divine love which caused Him to se His face steadfastly toward Jerusalem and divin love which caused Him to go all the way to th cross. That's why He can command us to love on another, even to the point of laying down our live for others. So we think of the young men who hav done so—young men from this congregation an others in our city who have laid down their live in the cause of American freedom. Does not ou Lord say to them, "Greater love hath no man tha this, that a man lay down his life for his friends" This week graves will be visited in cemeteries suc as the one owned by our church, and graves in mil tary cemeteries, and graves in remote parts of th earth where fighting men have fallen. Some o those men volunteered for the services and som

were drafted. Almost without exception they wanted to live, not to die. They saw the horror of war, as they died of bullet wounds, or shrapnel shells, or plane crashes or in other ways. Christian young men had gone into battle with courage in their hearts and prayers on their lips. They knew that at home thousands would never appreciate their sacrifices, nor care how long the war lasted as long as they could enrich themselves from the profits of war. But they also knew that the land they loved most was in danger and the freedoms they cherished were at stake. At home there were parents, or children, or a wife or sweetheart who loved them and appreciated the sacrifices they did make. Can we deny that we may be living today because of those who in the air, or on land, or on or under the sea, gave their lives for us? Was not that the price they were willing to pay so that you and I might have a future? Surely then, it is appropriate to hold in loving memory today those who gave up homes, that we might enjoy ours; who risked their lives that ours might be spared; who loved enough to lay down their lives for their friends. So while we, by nature, wish to look forward and hate to spend much time looking backward, surely we dare not fail to look back and remember their lives.

Nor can we overlook, either, the truth that even those who did not pay the supreme penalty on the field of battle have also helped pay the price of our future by their service in the nation's armed forces. Today, we dedicate here in our church a new service flag, with the number 74. That indicates the young people from our congregation who are now serving in the various branches of the service, or who have served and have been honorably discharged recently. They, too, pay a heavy price for our future. They have been called away from home and parents, many of them for the first time in their lives. They are in constant danger. Often they are homesick and discouraged. Often they are surrounded by temptations to impurity, to profanity, intemperance, to carelessness about things spiritual. Some of the best years of life are used in the service of the nation, rather than in their chosen vocation of life. It is fitting that today we should dedicate this flag in their honor for they also are paying the price of our future.

Yet Memorial Day dare not be a time simply for looking back. Freedom can never be a possession which is ours absolutely so that it cannot be taken from us. No matter how many have died for our future, no matter how great the sacrifice they have made or the price they have paid, there is still **a price that has to be paid by us.** It is still true that "eternal vigilance is the price of liberty." So we can never rest on our oars and believe everything necessary for the future has been done. Rather, we must constantly strive for the things which we wish in the future. That means that every Christian citizen has responsibilities to his nation which he must fulfill as part of the price of citizenship. If we fail in these duties, we are not keeping faith with those whom we honor on this Memorial Day week.

Christian men of America have done more for our nation in days gone by than die for it. They have been the most loyal citizens of the nation for they know their responsibility and render unto Caesar the things that are his and to God the things which are His. Christians realize that they have citizenship in two realms and they know that in the earthly realm they are to be the salt of the earth. They are grateful that the hand of God can be seen in guiding and directing the destiny of our nation. Our land was settled, not by Communists or freethinkers, but by Christians. Each of the original thirteen colonies had a Biblical foundation and each revered the Bible as the highest source of authority. The Supreme Court of our land has officially stated, "This is a Christian nation," not in the sense that we have an official religion, nor that we do not tolerate all creeds, but because, as the Constitution explains, our forefathers and the principles which guided them were Christian. So we know that the blessings we have enjoyed have come from Christ and His Word, and our national disasters have come when we as a nation have grown careless and neglected His truth.

But, what of the future? What indication is there that Christian people are willing to pay the price which is yet required so our future, under God, may be just what we would like it to be? How confident can we be that the heritage we have received from the past will be treasured enough by us to be handed on down to future generations? Is there any evidence that we will be willing to pay the cost? Or, do we in general expect to fold our hands in leisure and hope to keep what we have? Instead of being willing to die for a brother, are we not too careless to even live as we should for them to show our love?

Surely, even Christian people are at fault in thinking too often that government will run itself. There could not be crooked politicians, or corrupt political machines, nor graft and dishonesty in high places if Christian people were conscious of their Christian responsibility to their nation. But how often Christian people simply fold their hands in idleness and pretend that good government is the responsibility of someone else, when ours is a form of government which ought to be most responsive to the will of the people. Nothing irritates me quite so much as to hear Christian people complain about government and yet almost boast that they have not voted in recent years. You can be sure the racketeer, and the hoodlum, and the gangster vote, along with all their shady companions. I admire the District of our American Lutheran Church which changed the date of a District Convention because the date first selected happened to conflict with the Primary in that state and it was important for pastors and lay delegates to be at home on Primary day. Abraham Lincoln once said, "Ballots are the rightful and

peaceful successors of bullets." Surely it is just as true that "bad officials are elected by good citizens who do not vote." If we were ever to be deprived of the privileges of the ballot we would cry to high heaven. But when the privilege of electing those who are to head our government is ours freely, we pass it by. It seems that such a simple thing as voting, for many, is just too high a price to pay for the proper future of our nation.

Furthermore, if we would be certain of a future for our nation which is blessed by God, we must realize that ours must be a nation which loves Him and His Word and His house. Surely the Old Testament prophet is speaking just to our age when he says, "The Lord is with you, while ye are with Him. And if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." That means that the truest patriotism is the fear and love of God and the service of His Son, Jesus Christ. The truest service we can render to our home, school and state is to live a God-fearing, Christian life. The surest way to make our nation strong is to keep the Christian Church in America strong.

Our ancestors understood that. In pioneer days, even before they built homes, or schools, or business establishments, a church was first erected. That was the first building in the community and one which was heartily welcomed. The early Christians of America were certain the church increased the value of the whole community. Today, there are alarming indications of an opposite trend. A small congregation in California, which wanted to build in a certain community, held services temporarily in a home there but was forbidden to do so finally by court action which said zoning laws were being violated. In a community in Baltimore residents are protesting that a proposed church building there will impair real estate values and destroy the "sanctity" of private residences. In Detroit a circuit court has denied to a congregation the right to build in an area where adjacent property owners have protested. The property owners said that the church would be a community nuisance. The court said that while it would not be a nuisance, it could not permit a church in an area designed just for residences.

Is this not indicative of a world-wide trend of which many church members are just vaguely aware? How many understand that today there is a gigantic, world-wide conflict between godlessness and Christianity and that the Christian Church may be fighting for its very existence? Do our church people realize that in fighting Communism we are, as a nation, never able to defeat it merely with arms? We are spending unprecedented amounts of money to build new fantastic weapons and to equip armies all over the world. We thus hope to destroy or contain Communism. But Communism is an idea, a philosophy of life, a fanatical, materialistic religion which can never be beaten by armaments alone. A defeated Russia might likely be just as Communistic as ever before. There is only one w in which to defeat that great threat to our futu and that is to replace the godless, worldly religi of Communism with the truth which is to be fou in Christianity alone. So the real danger to our f ture is not in a contest between Democracy and Co munism as forms of government. The real strugg is between two ways of life which are basically r ligious.

This week a new book was published whi points that out most plainly. Written by a form Communist, Whitaker Chambers, who was large responsible for the conviction of former State D partment official, Alger Hiss, as a Communist, t reviews of the book point out that in the mind Chambers and others who were Communists, th doctrine was attractive because they had no oth faith to support them. Chambers says, "Out of m weakness and folly I committed the characterist crimes of my century . . . the first century since li began when a decisive part of the most articula section of mankind has not merely ceased to belie in God, but has deliberately rejected God. And is the century in which this religious rejection h taken a specifically political form, so that the cha acteristic experience of the mind in this age is political experience." And he goes on to point o that those who are the leaders of Communism a convinced that 2,000 years of Christian civilizatio are about to be finished and a different kind o world will be born.

No person living today can say what form th struggle will assume in the future. But every Chri tian today, as we think of the sacrifices made i the past to secure and hold our freedoms, must b willing to pay the cost of freedom in the future Communism continues its world-wide aggression. A Field Marshall Viscount Montgomery has sai "Communism is a religion and is anti-Christian, re rograde and immoral. As a Christian soldier I d clare myself an enemy of Communism and all stands for." The Christian delegate to the Unite Nations from Lebanon, Charles Malik, has pointe out so positively the difference between our Chri tian concept of man and that held by Communism Says Mr. Malik, "Communism is predicated on th emphatic rejection of God. Communist man is pa thetically dehumanized . . . severed from his divin origin and divine destiny; deprived of the spiritua principle which gives his reason access to the truth which endows his conscience and will with th craving for good, which empowers his heart to love imprisoned hopelessly in this world of strife an frustration; here to center all his hopes and her to erect his paradise. He is but a passing shadow o no duration, or fragment of no ultimate worth." N wonder Christianity can have no compromise, n meeting of minds with such a pagan religion as Com munism which seeks to plan the future for us.

To pay the price to keep our future secur may require real sacrifices. Christianity may b

tested as it has not been tried since the days when Mohammedans threatened to overrun Europe and destroy Christianity. The Church faces two challenges. For one thing we must be vitally concerned with keeping our own nation spiritually strong. Then we must be ready to send the Gospel in full force to any place where God opens the door. Had we done so in China while we had the chance, that vast nation might not have been Communistic today. If we had used our opportunity to the fullest in India, there would not today be the Red threat which endangers that land.

So on Memorial Day let us look back with gratitude to those who have laid down their lives on our behalf. Then let us look forward prayerfully asking God to give us the vision and the wisdom to make the sacrifices we may need for the future.

Amen.

Chorale Cacophony

Edwin Liemohn

I grew up a member of what is now the Evangelical Lutheran Church. After some years of my teaching career had passed I became affiliated with the American Lutheran Church—my first contact with this synod. It took a little while to get used to a somewhat different church service but the most difficult was to get used to the old chorale melodies which here and there took a different melodic turn,—sometimes quite an excursion!—and with a note shortened here, lengthened there, and so on. It was rather disturbing.

Shortly after making the change from one synod to another I attended a conference of Lutheran college faculties where schools of the various synods were represented. The chairman hesitated in his selection of hymns, knowing each synod had its own version of the old chorale melodies. It seemed best to select a non-Lutheran hymn which had escaped such treatment, such as "Blest be the Tie that Binds"!

At a time when substantial progress is being made toward Lutheran cooperation and unity and the use of a common hymnal is in prospect, a good deal of charitable understanding and sacrificing of synodical sovereignty will be required also in getting together on our chorale versions. For example, Luther's melody for A MIGHTY FORTRESS has five versions in the six major Lutheran hymnals in use in America today. The **Lutheran Hymnal** (Missouri) has the melody without meter signature and wihout bar lines except at phrase endings. It is an exact duplication of the melody as used in Klug's **Gesangbuch** of 1535.

The **Common Service Book and Hymnal** (U.L.C.) likewise has neither meter signature nor bar lines. The pitch of the notes is different in several instances and the rhythmic structure is at considerable variance.

The **Lutheran Hymnary** (E.L.C.) has the melody in four-four meter written mostly in quarter-notes. Bar lines are used. There are again several major pitch and rhythm differences as compared with either of the previous two.

The Hymnal (Augustana) version is in two-four. Again several pitch and rhythm differences. The **Hymnal for Church and Home** (U.E.L.C.) uses a meter of two-two and is set in uniform half-notes throughout except for three instances. Again several prominent pitch differences in addition to rhythm variations. The **American Lutheran Hymnal** (A.L.C.) has the same version as **The Hymnal.**

When Luther wrote his melody for A MIGHTY FORTRESS, such modern devices as meter signatures (in present day usage) and bar lines were not in use. For that matter, the old ecclesiastical modes were still in use instead of our major and minor scales. The science of harmony had not yet developed. What harmony existed was a by-product of the polyphonic type of music which had developed and was in need of further development. The polyphonic technic in composition consisted of weaving together two or more independent albeit related voices utilizing imitation quite extensively. Our modern "round" is an example of this type of composition. As music developed, both scientifically and artistically, a strong preference was felt for major and minor tonality in preference to the old modes and such devices as bar lines, meter signatures and chord structures were gradually introduced.

As the Reformation movement spread it became the practice in Germany for each province or city to prepare its own hymnal, a practice which was continued into the twentieth century. The early enchiridions generally contained melodies together with the hymn texts but these eventually gave way to chorale books and text editions as separate publications toward the end of the seventeenth century. By this time music had developed to such an extent that it was possible to write music for the organ in such a way that this instrument could be used to accompany congregational singing.

The art of music developed rapidly in the first century of the Reformation, particularly in the area of harmony. Because of the provincialism which existed and the need for refining the musical medium continued with the growth of music, edit-

ors of chorale books each went his own way and made such changes as seemed desirable as he prepared the musical setting. This resulted inevitably in differences which affected both the melodic and rhythmic movement of the old melodies.

Sixteenth and seventeenth century music in the Scandinavian countries was dominated largely by German musicians. Their attempts to impose the continental style of church music upon their northern neighbors met with ill-mannered acquiescence or even open rebellion because their native religious music with strong folk song characteristics had little in common with the German chorale which had grown out of the Gregorian Chant. The first three centuries of Reformation music in these countries were for the most part an endless war between the native style of music and the style imposed by musically trained and well-meaning German musicians.

There were also other forces which exerted their influence on the old chorale melodies. The sturdy melodies of the early Reformation period were not suited to the taste of the Pietists in the late seventeenth and early eighteenth centuries. They were therefore enlivened by adding running eighth-notes and other rhythmic changes so as to unbend the stiff melodies of the earlier period. A century later under the influence of rationalism, the rhythmic movement was reduced to a plodding movement of notes of equal duration—a characteristic very noticeable in present chorale versions.

All of these forces and conditions have left their impact upon our present chorale literature. To find the **correct** version is therefore impossible because there is none. To illustrate this point, let us take Hassler's melody to which O SACRED HEAD, NOW WOUNDED is sung. Hassler wrote this melody without a meter signature and without bar lines. (Incidentally, the melody was originally written for a love song, not a hymn!). The note values given by Hassler have been kept intact in the **Lutheran Hymnal,** the **American Lutheran Hymnary,** and the **Lutheran Hymnary** (appendix). Bar lines have been added in the last two but without consideration for normal rhythmic flow. The first measure is therefore in six-four, the second is in three-two, the third again in six-four. The third line of the hymn is in four-four followed by a return to the first pattern in the last line.

The first of these three hymnals gives no meter signature nor are bar lines used. The second uses the meter signature C even though most of the music is in six-four or three-two. The third hymnal uses the meter signature six-four changing to four-four in the third line and then back to six-four for the last line in an attempt to justify the injustices of modern notation! All three versions set up the feeling of three different meters whether meter signatures or bar lines are used or not. Because the fir measure is strongly in six-four, any unwieldy grou of singers such as a congregation will naturally co tinue on in this pattern and will not change abrup ly to a measure of three-two as the second measu has it.

Of the remaining three hymnals, the **Commo Service Book** puts the melody in four-two met throughout. The **Hymnal for Church and Home** h the identical version except for one pitch chang **The Hymnal** has the melody in four-four meter b is otherwise identical with the **Common Servi Book** version.

It is in this type of situation where the deve opment of music plays its part. Since Hassler wro this melody in 1601 the system of dividing mus into rhythmic groups designated by a meter signa ture has been adopted. This is the kind of music w today grow up with and become accustomed t The question is therefore whether to modernize th melody to such an extent that it will fit into moder measures or to keep it as originally written whic leads to sloppy singing.

Progress toward uniformity in both melodie and texts has been slow. The **Eisenach Chorale Boo** of 1854 aimed to achieve this goal in Germany b including 150 **Kernlieder** which were to be incorp orated in the various territorial chorale books as common core. Progress has been slow but with th preparation of hymnals and chorale books bein sponsored by church bodies rather than being un dertaken by individuals as frequently had been th case, this movement has gained momentum.

In this country, each group went its own way basing its publications on those taken over fro Europe. Nationalistic, geographical and synodica barriers were high so this was not particularly dis concerting. With these barriers breaking down thes differences become pinnacles of confusion and pe haps crucifixion.

A uniform hymnody amongst our Lutheran syn ods is a **must** in promoting Lutheran unity and coop eration. It is time to knock down completely the ba riers which have created the situations describe in the first two paragraphs of this article. Ther will be no successful worshipping together unles we can sing together.

Whatever versions of the old melodies may b used in a common Lutheran hymnal, they will co tain strange characteristics for about 75% of th constituency. Each will wonder why these change are present. Each will think that they had th "correct" version in their own hymnals. All will b equally justified in taking this position.

Types of Buildings

G. Nordberg

We are all interested in observing buildings going up. The human mind is itself a growing unity which takes pleasure in finding parallels to this distinctive process in nature or under the hand of man.

But there is more than one kind of building. Some are erected external to our being for our protection, accommodation, and service. Another type is being constructed within our own minds, composed of ideas, images, and principles woven into the very fibers of our mental fabric. They become part of our being, shaping our personality and character. But the third kind is unique. It is a spiritual structure "whose builder and maker is God." Of this building we become an integral part so that our whole being belongs to it. It controls and conditions our life and destiny.

We enjoy seeing a building of some dimension being erected, be it a residence, a school or a church. The foundation is laid in solid stone or concrete. Then the massive walls go up, and when the rafters are raised, the roof, supported by columns, is put in place to enclose the structure. When it is completed, we stand back to take in the whole. Now it is more than an aggregate of all the material that was used in its making. Now it has independent existence, dedicated to a definite purpose. Its architecture, with its symmetry and symbolism, appeals to our senses and pleases our sentiment of beauty. It is a feast for the eyes, it gives an impression of solidity; it looks as though it could stand forever.

The carnally minded mortal goes by and says, This is the kind of thing I admire. This I can behold and touch with my hand. Buildings of this type will make this world beautiful and a better place in which to live. The materialist looks up and mutters, This is an epitome of reality; the universe, including the world and humanity, is made of the kind of stuff here represented.

But let us look at another type of building. When anyone reads the dramas of Plato he will soon discover that they are not a mere jumble of words, not a conglomeration of ideas thrown together haphazardly. He will soon detect order and system in the array of thoughts. After a while he will discern the broad outlines of a structure. The foundation is laid in the so-called doctrine of ideas according to which the supernatural entities are more real than the terrestial. Then the walls go up in the four virtues that encompass human life. And to cap the building we have Plato's theory of contemplation as the means of acquiring true knowledge or wisdom. Now we can step back, as it were, and view the structure as a whole. It is a temple of ideas, well-balanced, symmetrical and harmonious, the first system of thought reared by human intellect. Any inquiring seeker of truth will find pleasure in reconstructing this early organization of ideas in his own mind.

Now, is this building real to you? True, we can not perceive it in concrete form, nor can we lay our hands upon it, in fact, it has never been embodied in any social organization. And yet it stands there, this mansion of ideas, functioning in the minds of individuals and, if not objectified in group activity, it is suggestive of social improvement. The blue prints that the Greek philosopher followed, are being copied in the making and reconstruction of governments even in our own era.

But this building is not external to us; it is rebuilt within the mind of each individual by efforts of intellect and reason. It does not belong to the realm of brick and concrete, nor to the realm of marble and precious gems. It is acquired by laborious effort of human mind without which the humblest pioneer shack on the prairie could not be planned, built or appreciated.

The Cynic will say, "The Republic" is but a utopia. The principles of Plato are impractical and visionary, spun out of the imagination of a fertile brain. To which the adherents of the Platonic tradition could answer, What if they are idealistic and fanciful? What would human life be were it not for the inherent capacity of human mind to speculate and organize ideational material into definite systems? We still crave ideals, we still dream dreams and see visions. "The people without visions perish."

> "Build Thee more stately mansions,
> Oh, my soul, As the swift seasons roll.'"

We have taken Plato simply as an example. Many pioneers of thought have raised structures that are just as important and imposing, or even more so, than the system of this genius of ancient times. Prophets, poets, and reformers have fabricated systems in the various fields of thought, built complexes as it were, that still command respect and admiration. They are factors in our cultural heritage, they enrich human life, they inspire and captivate.

Are these buildings lasting? Structures round about us decay and perish; even the masterpieces of architecture on the Acropolis, erected in the era of Plato, have fallen into ruins, but the systems reared by the leaders of thought still stand. Thus, more people are interested in the principles of Plato today than those who heard his voice in the Acad-

emy. So we may well inquire, Which is more real, that which decays and falls into ruins or that which gains in dynamic force and recognition as time goes on?

But let us go a bit farther. The third type of building is not the product of human labor, nor is it devised by the mind of man; it is created by the Spirit of God. This is an all embracing structure composed of all who yield to the guidance of the Spirit and commit themselves to God. The Father has provided a home for His family upon earth. Call it the church, the kingdom of God, the communion of saints or, as Paul has it in his letter to the Ephesians, "the habitation of God in the Spirit." By whatever name you call it, it is a functional reality in our midst assembling the individuals into a united whole so that Christian life is not an isolated experience of "The Presence" but a participation in a community.

This house of God is erected on the foundation of the apostles and the prophets, Christ Jesus Himself being the chief cornerstone. This cornerstone was laid deep in the soil of suffering and anguish until it found solid ground in His resurrection. "Upon this rock will I build my church and the gates of hell shall not prevail against it. The superstructure is built of living stones, fitly framed together "growing into a holy temple in the Lord."

This building is not external to our being, nor is it an indeational fabric in the mind. Our whole personality, body and mind, is included in this structure involving a relationship as personal and intimate as only that of spirits can be. It is the habitation in which we live and move and have ou being. Without this home the Christians would h strangers and foreigners in this world, but "ye ar not foreigners and sojourners, but belong to th household of God."

In the case of this temple we can not step asid to behold its excellence and splendor. The glory ca only be perceived from within because it belongs t the transcendental realm in which satisfaction an appreciation are matters of first hand experience It captivates intellect, emotions and will. It convey to every individual a sense of security and solidarit and an assurance of everlasting belongingness.

Is this building real to you? Have you not ex perienced the power of the Holy Spirit operatin through the means of grace and moving each mem ber to a closer fellowship? Have you not realize the ties of the family circle as it gathered aroun the holy table? Here you breathe the air of anothe world, here you react to the whole environment i a spirit of awe and worship. Here is security, peace and contentment.

Yes, this building of God is real. It is not tarnished or tainted by evil elements, for it is holy as its Maker. It does not crumble into ruins for its Master is still on the throne. It is not subject to the laws of decay and death for the spiritual things are eternal. This our habitation in the Lord becomes more dynamically imposing as time passes, and eventually it will be lifted up into the paradise of God. In our era this structure is being built; in the coming era it will stand completed in glory when everything will be there that should be there. This is perfection.

CORRESPONDENCE

MISSOURI DILEMMA

Sir:

Congratulations on the excellent manner in which you reported the 'Missouri Dilemma', particularly the latest episode of the two Missouri professors submitting to the whims of a minority pressure group.

Can anyone visualize a St. Paul or a Dr. Martin Luther abandoning the principles of 'Sola Scriptura' and submitting to this kind of pressure for the sake of organizational expediency? It is good that there are men within Missouri like O. Geiseman who have the courage to speak their convictions. With more like him the Lutheran Church of America could tremendously increase its influence and spiritual power in the world.

Couldn't quite grasp the full meaning of Dr. J. W. Behnken's explanation. Excluding the printing error, it seemed like a lot of double talk. Perhaps an explanation of this explanation would be in order.

Name withheld,
Alberta, Canada.

LUTHERAN CLEARING-HOUSE

Sir:

Following my resignation to accept another call, the parish I am serving is seeking another pastor. There is nothing unusual about this, but a question arose in the call committee which I believe is rather unusual and I wonder if you would give me a little light in the matter.

This parish has three congregations, two of which are affiliated with the "A" Synod. The third and largest congregation is a merger of two "A" Synod and one "B" Synod congregations and is not affiliated with any Synod. I am a member of the "A" Synod and have served during the time of merging. There is a fine spirit of cooperation; they have built a new church and the work looks promising for the future.

The question raised was this: Is there any medium (e.g., the Lutheran Outlook) through which a congregation can make known that it wishes to secure a pastor and which would accept inquiries from interested pastors irrespective of their synodical affiliation? May I have your reaction as editor of the Lutheran Outlook to this question, please?

Name withheld.

Reply.—I would say that as far as I know the answer No; there is no non-synodical or intersynodical agency that s as a clearing-house for Lutheran pastors, and certainly Lutheran Outlook would not presume to act in such a acity. Even if a congregation or parish is not affiliated h a Synod, the pastor who serves it is so affiliated. He has n educated in a Lutheran Seminary, recommended for the istry by a Lutheran faculty, ordained on the authority of Lutheran synodical official or ministerium. If a Lutheran tor volunteered his services to a vacant congregation, and accepted by the congregation, by whose authority would be installed? If he is to be installed on the authority of an icial of the Synod of which he is a member, then it would m to be a logical and orderly procedure for the congrega-n, even if it is non-affiliated, to apply to such Synodical icial or officials for recommendations to its pulpit. Any e-lance activity on the part of congregations calling or isters accepting calls would soon lead to confusion. There no Lutheran Church "at large." Either a minister is con-ted with the Lutheran Church at some point (Synod) or at all. Of course there is no law in this country prohibit-a minister from starting a one-man Lutheran Synod of his n. But where would such a one-man Synod get future min-rs? Let us abide by orderly procedures and avoid confusion.

D.

:

More surprises! The brand of arguments which come up ainst the RSV!

A large number of the changes or revisions which the nslators have made in the RSV were discussed by us "green-rns" in versions back in the Seminary, and if I was not sound eep, I recall vividly that it was stated that some of those isions should have been made long ago. At least, thus and our professors recommended. As far as I know they knew ir original languages. They were not "greenhorns."

Moreover, (was it Cicero or Plato or one of the "greats" the pagan world who began many of his arguments with oreover"?) once upon a time there was a group of Lutheran holars who had made definite plans to put out a revised rsion. This group (I do not remember the name of the up) had first planned to get that revision off the press by 34. I think it was in the fall of 1933 or in the spring of 34 that this group met at Wartburg Theological Seminary, buque, Iowa. (That's how it happens I know a little some-ng about this matter. That group invited the seniors into ir meetings and this writer remembers a few things about e meeting, even though not very much). At that meeting y discussed the need of a revision and hoped to have one blished by 1946. Here it is 1953 and I have seen nothing of at proposed, shall we call it "Lutheran" version of the King mes Version?

I am now thinking that it is perhaps just as well our od scholars (again I have to draw on my memory, sorry I dn't take notes—had I known all this thunder against the SV was in the offing, I should have—but back to memory: I think scholars from every Lutheran Church body in America were present that day) did not complete their proposed version of the KJV. They may have made the mistake of calling it the "Lutheran" version of the Bible. What atomic explosions that might have ignited!

Undersigned fails to see the line of argument presented in H.T.F.W.'s letter, (page 89, March, 1953, Outlook), and "here's the reason why":

1. "Intense propaganda in behalf of the New Revised Version." The name is, Revised Standard Version. But what's wrong with propaganda for the Bible? for Jesus' teachings, if you prefer? Look up and read **Matthew 10:27, Luke 12:3.** Either Version, or both.

2. "The overemphasis of the superiority of the new manuscripts that are supposed to have been found—something for the common people to swallow." Or, is it something for the "scholars" to criticize?

In the same paragraph the statement is made: "If you'll take time to compare the different readings, you will find that not one violates an article of faith, AND MOST SURELY NOT TO THE EXTENT THAT THE NEW VERSION DOES." This is a contradictory statement. First the writer says, "Not one violates an article of faith." Then he says they do in, "And most surely not to the extent that the new version does." Isn't it a funny thing, what we sometimes write, unconsciously?

3. "Modern scholarship knows so much more about the ancient languages than the translators of the King James Version." What is the point in that statement? I can't feel it either. If I understand correctly, maybe this statement of the writer will give answer to this question: Is that why so many of our people quit studying after Confirmation Day?

4. "The unwarranted stress of the changes that the English language is supposed to have experienced since Shakespeare's day", etc. Why "unwarranted stress"? Every one knows it has. Then, "We don't change Shakespeare and Milton." Well. I do not know about Milton, but (again, I am sorry I did not take notes) but an English teacher who knew Shakespeare better than I ever hope to know Shakespeare, taught us that Shakespeare HAD TO BE CHANGED otherwise we could not, and would not, read him, because of his coarseness. Of course, I realize there are many today who just love to read coarse literature. And this statement: "In my school days we were advised that if we wished to learn refined English we should study the Bible." Does that mean the language of the RSV is UNrefined? If that is the implication I do believe HTFW has not read any portion of it!

5. The fifth point: Who is doing the harm? I think the harm is being done by pastors who insist on wearing the suit in which they were married, regardless of condition, fit, or looks. I know you can **press** that figure too far, but what I mean is that even though the language is the language of today, to date, NO ONE HAS SHOWN THAT A CHRISTIAN TRUTH HAS BEEN CHANGED OR DENIED IN THE RSV.

Oh, yes, Who pays for the propaganda? Make no difference, does it? just so long as Christ is being proclaimed!

Kurt Hartmann
Pflugerville, Texas.

News of the Churches

Swedish Bishop Praises Free Church System in U.S.

St. Paul, Minn.—The youngest bishop of the State Church of Sweden (Lutheran) says the Swedes who come to America are better church members than their brothers and sisters who remain in the old country.

Bishop Bo Giertz, 47, head of the diocese of Gothenburg, which has 300 churches with 836,000 members, hopes to find explanation for this situation during his visit to this country.

Here to speak at the annual convention of the Minnesota Conference of the Augustana Lutheran Church and other meetings, the bishop said he thinks he has discovered part of the answer.

"Apparently," he said, "the Free Church system gives the American layman greater interest and responsibility in his church."

The State Church system, on the other hand, he pointed out, is more likely to make the layman believe everything is going on pretty well without his help and contributions.

Bishop Giertz also expressed the view that the free enterprise system was more conducive to vigorous church life than is Socialism and other close governmental control of a nation's economic activities.

During the brief time he has been in America, Bishop Giertz said he has found that church life here is much stronger than in Sweden.

"Of course," he said, "the situation is different in different areas of Sweden. Church attendance is better in the western and southern sections of Sweden than in the others. Swedish church-going is best of all in the rural areas."

The bishop said he had the impression that America's churches do a better job of ministering to people in the cities than do comparable churches in Sweden.

He said that Dallas and St. Louis—cities about the same size as Gothenburg—each have about eight times as many churches as his see city.

The bishop reported that the Swedish "freedom of religion" law which went into effect in 1952 and gives people a chance to withdraw from the State Church if they choose has not brought any large desertion from the Church.

More than 99 per cent of Swedes have stayed with the State Church, he reported.

"Martin Luther" Earns Rating as "Picture of The Month"

New York—The Protestant Motion Picture Council has selected "Martin Luther," the full-length dramatic film on the leader of the Reformation, as its April "Picture of the Month." It is said to be the first time that a church-sponsored film has been awarded this top rating.

In addition, the film was unanimously endorsed by stewardship secretaries of thirty Protestant denominations when they met at Buck Hill Falls, Pa., for the semi-annual conference of the Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ in the U.S.A.

In their resolution, the stewardship secretaries called upon all denominations to encourage their members to see the picture, which will have its world premiere in Minneapolis, Mi on May 4. The film was produced Lutheran Church Productions, Inc. Louis DeRochemont Associates.

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he Protestant Motion Picture Coun- is a voluntary organization, consist- largely of Protestant church women rested in reviewing films. Its re- s are published in **Christian Herald,** rdenominational monthly, and other testant periodicals. While not of- ally affiliated with any group, the ncil's membership is drawn from t of the Protestant denominations he United States.

n selecting "Martin Luther" as the il Picture of the Month, the officers the Council said the picture "is a mendous achievement in portraying aracter, a period of history, and the victions which prompted their devel- ment."

—o—

herans Condemn Communist ecution of Jews

New York—A statement condemning mmunist persecution of Jews in east- Europe was issued here by the tional Lutheran Council, a cooper- ve agency representing eight churches h a membership of more than 4,-),000 Lutherans in America.

"We pray that this new brutality ich the Communist oppressors are wing to Jews and all others may n end," the Council said. "As Jews, therans and Roman Catholics stream ether into Berlin and western Ger- ny as refugees, we remember that d has united us in a common human- .

"In common with humane and civil- d men everywhere, the National therans Council condemns this perse- tion... We feel especially strong mpathy for the victims of this new trage because tens of thousands of r own fellow-religionists are suffer- under the same terror."

The statement, prepared by the Coun- 's executive committee, was signed by president, Dr. Oscar A. Benson of nneapolis, president of the August- a Lutheran Church, and Dr. Rees gar Tulloss of Springfield, O., sec- tary of the Council.

—o—

urt to Hear Dispute tween Lutherans

Chesterfield, Mo.—Hearings will be ld in St. Louis County circuit court Clayton April 14 on a dispute be- een two factions of Trinity Lutheran

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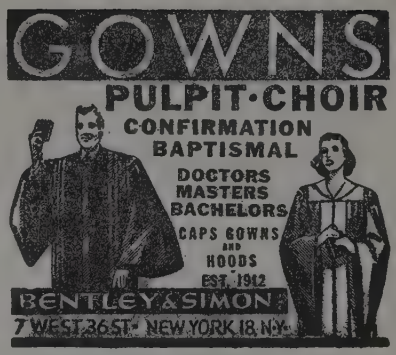

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No matter what the future brings, it can't take me away from them forever. It can't because no man, even though he be gone in person, can be lost in spirit as long as what he has done lives in the memory of his loved ones.

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which it was unanimously voted to join this group. The majority faction maintains, however, that this action was not valid, since, they say, only proponents of a break attended the meeting.

Meanwhile, both factions are using the church property by court ruling. The majority group instituted suit in St. Louis County circuit court in January, 1952.

They obtained an injunction, effective July 1952, giving them use of the church from 7:45 a.m. to 9:15 a.m. every Sunday for services.

The minority faction, led by their pastor, the Rev. G. G. Shupmann, has use of the church at other times.

In preparation for the court hearing the minority has encircled the church with large signs setting forth differences in theological doctrine between the Lutheran Church-Missouri Synod and the Orthodox Lutheran Conference.

Lutheran Pastor Being Considered For Diplomatic Post

Minneapolis, Minn.—A Lutheran pastor, Dr. Joseph Simonson, is being "considered strongly" for appointment as United States ambassador to a "non-European" country, according to a report by the Washington bureau of the Minneapolis Star and Tribune. It was understood that he was recommended for the post by Sen. Edward J. Thye (R.-Minn.).

Dr. Simonson has been executive secretary of the public relations division of the National Lutheran Council in New York since 1951.

Before going to New York, he was pastor of Christ Lutheran Church-on-Capitol Hill in St. Paul, Minn., and chaplain to the Minnesota Senate from 1941-51.

He once was secretary to Rep. August Andresen (R.-Minn.), and gave the invocation at sessions of the 1944 and 1952 national Republican conventions.

Dr. Simonson is a graduate of St. Olaf College, Northfield, Minn., and Luther Theological Seminary, St. Paul, Minn., and is an ordained minister of the Evangelical Lutheran Church. He received an honorary doctor of laws degree last June from Concordia College, Moorhead, Minn.

Ruff Heads Associated Church Press

Washington, D.C.—Dr. G. Elson Ruff of Philadelphia, editor of The Lutheran, was elected president of the Associated Church Press, organization of editors of Protestant publications in the U.S. and Canada, at its 34th annual meeting here.

He succeeds Dr. George Walker Buckner, Jr., of Indianapolis, editor of World Call, missionary publication of the Disciples of Christ.

Robert J. Cadigan of Philadelphia, editor of Presbyterian Life, was elected first vice-president and Mrs. David D. Baker of New York, editor of The Church Woman (interdenominational), was named second vice-president. She is the first woman to be elected an officer of the ACP.

Portland Lutherans Plan Old People's Home

Portland, Ore.—Another Church-sponsored old people's home is on the way for Portland.

A corporation headed by Lutheran laymen has taken an option on a mansion here with a long-range of using it to house up to 125 resid

Recently, a Methodist corpora announced plans for a $1,750,000 h at Milwaukie, near the south city li of Portland. The Disciples of C have a large home west of Portland, Roman Catholics have long mainta an old people's home in the hear the city.

The Rev. and Mrs. G. Burzlaff, now operate a small old people's h here, will be superintendent and ma of the Lutheran institution.

Lutheran Theologians Reject Absolute Separation Concept

Alexandria, Va.—Absolute separa of Church and State was rejected

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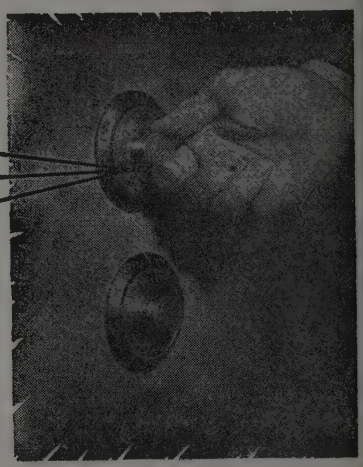

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three prominent Lutheran theologns.

They said that the division of human e into two spheres, one belonging clusively to the Church, the other to e State, "tends to give up the docine of creation, that God is Creator d Lord of both Church and State d that His will is law in both realms."

The theologians' views were contained in a study document submitted to a vo-day Seminar on the Church and ational Life, sponsored jointly by the ational Lutheran Council's Division Public Relations and the Lutheran hurch-Missouri Synod's Department of ublic Relations.

The document was prepared by Dr. erman A. Preus of Luther Theological Seminary, St. Paul, Minn.; Dr. aroslav J. Pelikan of Concordia Theogical Seminary, St. Louis, Mo., and r. George W. Forell of Gustavus Adolphus College, St. Peter, Minn.

These schools are affiliated, respectvely, with the Evangelical Lutheran hurch, the Lutheran Church-Missouri ynod and the Augustana Lutheran hurch.

Some 75 clergymen, laymen and overnment officials used the document s a basis for discussion of the topic, A Lutheran View of the Relationships etween Church and State."

"Absolute separation of Church and tate," said the theologians, "denies he function of the Christian community to be the salt of the earth and the ight shining in darkness."

This purpose, they stressed, cannot e served without "interaction between hurch and State, as well as between he Church and all other areas of life, or which the concept of absolute sepaation has not made adequate provision."

The theologians said that according o Luther, there are two divine kingdoms, a spiritual one in which God rules His Church by the Gospel, and a ecular kingdom in which He rules by he law, through secular authority.

Under this interpretation, the document asserted, "the rule of law, government, secular authority, rulers and magistrates on every level from President Eisenhower to O'Grady pounding a beat — all these somehow exist in the world by divine ordinance."

Further, the church leaders said, this interpretation places upon the Christian a responsibility to harness the power of God not only as a church member but also as a citizen because "he has a double status as a citizen of both the Church and State."

"An absolute separation of Church and State," they said, "would tend to change this double status into a double standard of morality and thus rob the State of the saving influence of Christian citizens."

The document added that for this reason the Church should "equip its members for responsible participation in citizenship at all levels."

At the outset of their study, the theologians declared that "separation of Church and State in America does not have the 'absolute' connotation that has sometimes been attributed to it."

"In the United States," they added, "it has usually meant just the separation of the external ecclesiastical organization from the government."

They noted that the Bill of Rights neither prescribed nor prohibited separation of Church and State "in the rigid and absolute sense in which we shall discuss it here."

Warning that many Lutherans had been led to believe that separation of Church and State meant "as little participation as possible in political affairs," the document declared that modern totalitarian regimes had shown "considerable favor to those Christian groups which practice and advocate complete separation."

"The totalitarian State seems to welcome the concept of absolute separation of Church and State if it leaves almost all areas of life to the State's complete and exclusive control," the theologians said.

They emphatically rejected various

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tems in which the Church or State minates the other. Both Church-rule d State-rule, they said, "tyrannize e conscience" and lead to "inquisition d intolerance."

Ideally, the church leaders concluded, e Church and State should "interact on each other without being identid."

They also declared that:

The State has the obligation to act the servant of God and of His will r righteousness. The Church has the ligation to proclaim the Word of God, e Law and the Gospel to all men.

In America, the State is "uniquely essed with a vocal and active church e" and the Church enjoys the "blessgs of religious liberty and a governent that acknowledges the need of e Church's proclamation and encouges it."

Besides training its members for citenship, the Church should show the mmunity "an example of fraternal ve, concord, and oneness in contrast the selfish individualism so often aracteristic of the world and too often characteristic of the churches themlves."

—o—

rges Churches Keep in loser Touch with Servicemen

New York—A Lutheran leader urged ere that churches keep in closer touch ith members serving in the Armed orces overseas.

Dr. Paul C. Empie, executive director of the National Lutheran Council, ade the plea after returning from a ree-week tour of U.S. military installtions in the Far East.

Dr. Empie said that, according to haplains, "not more than ten per cent f the men coming for consultation say ey hear from their home churches."

He also warned churches to "keep an ye on the matter of government appropriations for essential spiritual and ecreational equipment at military ases" less such installations be "cut in he present economy drive" in Conress.

Dr. Empie was one of a group of 13 lergymen who studied spiritual probems of servicemen at the Korean front, Okinawa, Japan, the Philippines and Hawaii. The tour was sponsored by he Air Force.

He said the group, which comprised ine Protestants, three Roman Catholics nd a rabbi, agreed that moral and piritual problems exist but "the Armed orces are ready to do their part if the hurches really want to cooperate."

The group was repeatedly told, by officers, he said, that "the Armed Services do not constitute a reform school." Dr. Empie quoted officers as saying hat the Armed Forces are not "equipped to do something for American youth that should have been done at home," and that "home communities, including the churches, are letting us down."

"Too many of the men they are sending us are not socially and spiritually mature enough to take care of themselves out here," one officer said.

Conceding there is "much truth" in the officer's statement, the Lutheran leader said that only half of the men in the Armed Forces come from homes that are "even nominally Christian," and that "many scarcely know and rarely practice the rudiments of religious faith."

Nevertheless, he said, "we saw many inspiring signs of spiritual strength." which proved that the majority of men coming to the Armed Forces from genuinely Christian homes "have been an honor to their churches and communities."

Under the guidance of chaplains. Christian servicemen have sponsored relief projects, built orphanages and supported mission activities, Dr. Empie said. He cited one chapel in Korea where offerings by servicemen and women provided over $10,000 in a single month for Korean orphans and refugees.

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Arrests of Evangelical Churchmen Rise to 46

Berlin—A report that 46 Evangelical pastors and church workers have been imprisoned, arrested or have "disappeared" in the Soviet Zone in recent weeks stirred leaders of the Old Pruss-

The Borrowed Sister

by Erling Nicolai Rolfsrud

As the first deaconess in America, borrowed from the Norwegians, young Sister Elisabeth Fedde started with no knowledge of this new language, very little money, a handful of loyal friends, and a burning zeal to serve God and her fellow countrymen. Her life story is an intensely interesting one, both gay and serious, and will find a warm spot in the heart of every reader.

Sister Elisabeth not only started the Deaconess movement in America, but she founded the Deaconess Home and Hospital in Brooklyn and a similar institution in Minneapolis, all before the turn of the century.

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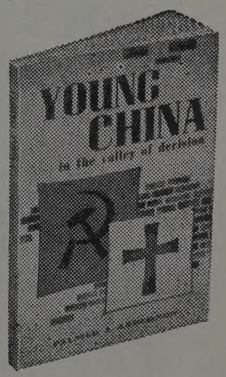
Young China in the Valley of Decision

BY PALMER I. ANDERSON



What of the Christian Church in Communist-controlled China? Missionary Anderson answers as he saw it before the anti-foreign and pro-Communist regime forced the suspension of his work there.

His answer lies in short biographies of young Christians, known by the author, whose lives had come to a point of decision. He brings out the tensions they face as they make their choice, the pressures brought to bear to "persuade" them to champion the hammer and sickle, the situations in which they find themselves when they do stand firm in their faith.

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ian Union Church, at a meeting here, toward an open break with East German Communist authorities.

The Church's Council adopted a sternly-worded statement saying that all hope of further compromise with Communist leaders has been abandoned as a result of an "anti-Church campaign in full swing in East Germany."

"The hour of confession and fight has come," it said. "Negotiations with the State on the rights of the Church are no longer possible in the present state of affairs."

Meanwhile, a statement that the Church's situation in East Germany is "extremely serious" and that its "heavy afflictions must be born in fraternal community by the whole Evangelical Church" was issued jointly here by the Evangelical Bishops' Conference and the Council of the Evangelical Church in Germany.

Bishop Otto Dibelius of Berlin, head of the Evangelical Church Council, presided over the two day joint session, chief topic of which was the anti-Church campaign in East Germany.

—o—

Dibelius Warns Opponents Church Can't be Destroyed

Berlin—Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, warned "the other side" in an Easter message published here that it should not "nourish the deceptive belief that the Church can be easily and quickly done away with."

"Behind weak men stands a strong Master," Dr. Dibelius said, "and always, when men think He is finished once and for all, He reappears as the living and unconquerable. This has always been the case in the past and will continue to be so in the future."

The Easter message was printed in Die Kirche (The Church), official organ of the Evangelical Church in Berlin-Brandenburg.

Meanwhile, the East German Communist press continued its anti-Church campaign by lauding Soviet Zone authorities for the recent series of arrest and imprisonment of Protestant churchmen whom it termed "reactionary, anti-State clergymen."

The Communist organs called upon the Church to "participate in the fight against the western war-pacts instead of agitating against the (East) German Democratic Republic and creating unrest and confusion among Christian believers."

—o—

Launch New Moves Against Evangelical Youth Organization

Berlin—Communist authorities are arranging a series of meetings in high schools and universities throughout the Soviet Zone at which students will be urged to sit in judgment on their classmates and expel those belonging to the Junge Gemeinde (Young Community), Evangelical Church youth organization.

Meanwhile, it was learned here, the East German Christian Democratic Union sent a confidential directive to all its district headquarters ordering an intensification of the campaign against the Church youth movement.

"The anti-State activities of clergymen and parishioners can no longer be tolerated," it said. "The Junge Gemeinde, under the influence of reactionary forces within the Evangelic Church management, is being turn into a political center of resistance the peace front."

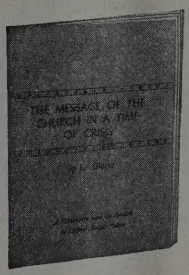
—o—

German Communists Crack Down on Evangelical Youth Groups

Berlin—East German authoriti have cracked down on Evangelic Church youth organizations in a seri of actions throughout the Soviet Zon

High School and college officia

The Message of the Church
In a Time of Crisis



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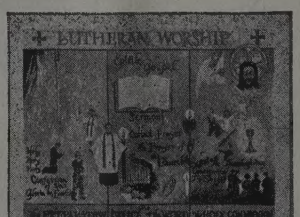

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e forced by Communist officials to mass meetings at which students e given the choice of signing state- ts that they would sever their re- nship with such Church movements eing expelled.

he meetings were supervised by of- ls of the East German State Secur- police, the Socialist Unity (Com- ist) Party and the Freie Deutsche end (Free German Youth), Com- ist youth movement.

igh school and college students wn or believed to be members of ge Gemeinde (Young Community), Evangelical organization for teen- rs, or Studenten Gemeinde, the rch movement for university stu- ts, were called up before the mass tings and handed mimeographed ements to sign.

n Brandenburg City and in the Ber- suburb of Koenigswusterhausen a- more than 100 students who re- d to sign it were ousted from ools.

sions Institution Seized Soviet Zone

Berlin—Soviet Zone security police e seized an Evangelical Church home sions institution at Huettengrund, tony, and ejected its inmates, techni- staff and deaconesses, Church au- rities reported here. No reason for seizure was given, they said.

The action followed the confiscation a deacons training center in Saxony Mansfeld Castle, near Eisleben, op- ted by the Lutheran Church of the ovince of Saxony. The Communist East German news agency A.D.N. said the center had harbored "illegal elements and anti-State activities" and that it would be converted into a recreation and cultural center for workers at a nearby iron foundry.

Meanwhile, Church leaders expressed fear that the East German government is about to ban the Church's youth organization, Junge Gemeinde and Studenten Gemeinde, in the Soviet Zone.

The West German news agency, DPA, reported that, according to sources "close to the East German cabinet," such an order actually is in preparation.

It was noted that the Communist press and organizations in the Soviet Zone have intensified their attacks on the Church youth groups.

Communist-sponsored mass meetings called to expel students belonging to the Evangelical organizations have spread to high schools and colleges in 11 of the 14 administrative districts of East Germany.

Soviet Zone authorities have banned a scheduled meeting in East Berlin of the All-German Theologians' Conference. They also have refused to issue travel permits to West Berlin churchmen planning to participate in the dedication of a memorial in Brandenburg Cathedral to "those who fell in the Church's struggle against the Nazi regime."

—o—

300 Evangelical Students Expelled from Soviet Zone Schools

Berlin—More than 300 students have already been expelled from Soviet Zone high schools for refusing to sever connections with Evangelical Church youth groups, according to conservative estimates by Church authorities here.

On April 10, Communist authorities in the Soviet Zone began calling mass meetings in high schools to expel students belonging to the Junge Gemeinde, Evangelical youth organization. At latest reports such meetings had spread to 11 of the 14 administrative districts of East Germany.

Meanwhile, Church spokemen said that East German security police had arrested Herr Batz, manager of a home for the aged at Zossen, near Berlin, and Deaconess Irene Strobel of the crippled children's home at Cracau, a suburb of Magdeburg.

Detention of the pair brings to seven the number of Protestant church workers who have been taken into custody or have disappeared in the Soviet Zone since April 1, one of them being the manager of the Cracau institution.

Earlier, a report listing the names of 46 Evangelical pastors and church workers imprisoned, arrested or "missing" in East Germany before April 1 had been presented to Church leaders at a meeting here.

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